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The Living Church

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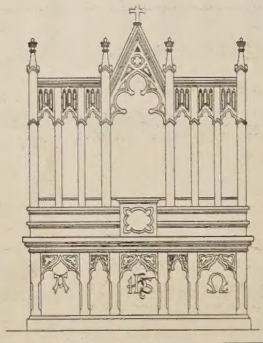

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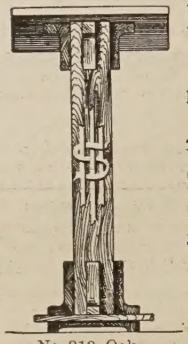

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CHRISTUS ASCENSUS.

FOR THE ASCENSION.

I ascend unto My Father and your Father, to My God and your God, alleluia.—*Antiphon to Benedictus.*

THE Ascension of the Risen Christ was the last manifestation to the disciples, the solemn parting, as they waited in breathless suspense for the coming of the Holy Spirit; His significant withdrawal as He entrusted to His invisible Spirit possessing the hearts of men to carry on His work below, while He, exalted to the Right Hand of God, passed into the Holy of Holies, there to make intercession. It was the appropriate ending of the mystery of the Resurrection, the fitting beginning of His blessed ministry as our Advocate at the Right Hand of the Father.

Criticism has attempted to cast doubt upon the fact by isolating it, by noting the silence of this or that sacred writer, by suggesting astronomical difficulties; but it is written too large in Holy Writ and in the faith and experience of the Church. Then, too, however literally we picture the bodily disappearance, the cloud, the angelic host (and so to conceive accords with the evidence and the Church's undoubted faith), the real significance of the Ascension is symbolic—the brightness, the opening heavens, the ascending Figure refulgent with celestial majesty. How inadequately at best they put before the senses the fact so glorious to the soul, that He who suffered, died, and rose for us, is clothed once more in the glory of the Father which was His before the worlds began, and maketh an eternal intercession for that humanity of which we are a part and which He bore on high in the hour of His exaltation! It is a symbolism of which the Collect for the day gives the right accent and the true interpretation: That like as we do believe our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend and with Him continually dwell.

By this we do not mean any outward seeing with bodily eyes, or any perception of Him in an abnormal or even an unusual way; but rather that inward experience of Him whereby we are convinced of His abiding presence; wherein we are conscious that all our acts and thoughts are as in His sight; wherein every good and gracious thing gives us a sense of oneness with Him, and every weak and evil thing has for its sting that it seems to separate us from Him. Without this faith in the exalted Christ, religion would degenerate into a mere cold morality or into superstition, the fear of the unknown and the mysterious. But this faith is very real, constantly exerts its constraining influence; abiding now deep in the soul, but ever and anon flashing up into conscious life—a warning, a blessing, an indescribable joy.

It was the seeing of Christ Risen that inspired the disciples of old, and of Christ Ascended that gave them confidence in their work and mission. To-day we keep in memory the disappearance of our Lord into the spiritual world. We no longer see Him with our bodily eyes; but we have faith that at God's Right Hand He lives and reigns. Nay, with eyes of faith, we see Him if we will. All our good thoughts, our best endeavors, our deepest hopes, are based and based alone in that we have caught glimpses of Him risen and ascended to the Throne of God. His mantle of love rests upon our shoulders; and His Spirit of love and kindness will be given us if we will have it so. His daily goodnesses—the chariots of Israel—flash and flame at our side.

"Chains of my heart, avaunt I say—
I will arise and in the strength of love
Pursue the bright track ere it fade away,
My Saviour's pathway to His home above."

L. G.

VALIDITY AND REGULARITY: DIVINE GUARANTEE OR GOOD GUESS.

IN our account of the Massachusetts diocesan convention, printed last week, we quoted, very briefly, from the opening sermon, preached by that expert in pithy aphorisms, the Very Rev. Dean Hodges. The gifted Dean is always suggestive, often stimulating, sometimes splendid; but he has a certain prankish delight in "making the bourgeois shiver" (to borrow a phrase from the left bank of the Seine) which marks him as one of the *enfants terribles* of the American Church. When this appears in connection with æsthetic "ritualism," or with sleepy, respectable, conservative maintenance of the *status quo,* we enjoy his jest and youthful jollity; and though sometimes the arrows of his ridicule may whistle about our ears, we can admire the clever marksmanship, knowing that we have a healing balsam for the wounds. But now and then he allows himself to treat in that vein of matters determined finally by the Church his Mother; and the result then is deplorable. The special point under consideration at the moment is Dean Hodges' theory of the Sacraments. Because lay Baptism is recognized everywhere as valid, though irregular, he says, logic requires that Holy Communion may also be validly administered by a layman. We quote:

"The difference between the Sacrament administered by one who is in the orders of the historic Church, and the Sacrament administered by one who is not in the orders of the historic Church, is not that one is valid and the other invalid, but that one is regular and the other irregular. It would take out of our Conference on Faith and Order, an ancient note of bitterness if we could frankly say, Your orders are irregular, because they are not in accord with the ancient canons; your sacraments are irregular, because they are not in agreement with the ancient rubrics; your whole existence is irregular."

Before commenting upon this theological novelty, we must venture upon a parallel.

Any private citizen, in the absence of a policeman, may arrest a disorderly person and turn him over to the authorities. This is generally acknowledged in all states. Ergo, must we say, a consistent extension of this principle would apply it to the pardoning of criminals and the vetoing of acts of the legislature?

There seems no fault in the parallel; but perhaps there is a defect in the logic.

We do not know how far Dr. Hodges is prepared to go in this direction. Consistently to extend it would mean that ordination by laymen was "valid, though irregular," that absolution pronounced by laymen was gracious, though no authority to bind and loose had ever been committed to the "irregular" ministrant, that the same layman might confirm or might anoint the sick, might, indeed, perform "every act of sacerdotal function" effectually. But then, who is a layman? Must he be baptized? and if so, why? Will any form of baptism suffice, or must our Lord's own form be used? And if it must, are we not here returning to that very theory from which the good Dean proposes to emancipate us? But, further, what measure of faith must this irregular lay-minister possess to secure "validity" for his ministrations? These indicate only a few of the surface difficulties in this novel conception of "ministers and stewards of God's Mysteries," which, should it spread far, would confound confusion itself. Our genial Dean has, we fear, led us into hot water and then left us there.

But we fancy that our non-episcopally ordained brethren will scarcely welcome such a condescending admission from one they have claimed as at least an anti-sacerdotalist. The position practically taken by Protestants to-day is that ministerial authority comes from the congregation's consent, and that whosoever has received recognition by a congregation of Christian believers as their "minister" (in whatever way that recognition has been expressed) is to be so regarded in all Protestant bodies. (We are not forgetting the shadowy doctrine of a presbyterial succession, which is ignored among Presbyterians, and for very good reason.) Over against this is the Catholic teaching, held by our own communion, by Greeks, Romans, and other branches of the Historic Church, which traces all ministerial authority to Christ Himself through His Apostles, and which requires that no man take this office to himself except he be called of God as was Aaron. Dean Hodges, apparently, falls between two stools. He rejects any true sacerdotal character apart from Episcopal Ordination, and yet makes that ordination itself valueless. Neither can we agree with him that it would be the height of tactfulness, or a sufficient prelude to Christian unity, for us to open the Conference on Faith and Order by proclaiming at the outset to the bodies therein gathered together, "Your whole existence is irregular." We do not wonder that *The Pilot,* Archbishop O'Connell's organ, should say:

"This is a mixture of Unitarian and Congregationalist doctrine pure and simple. We fear that Dean Hodges is Episcopalian in name only, and that however much he may declaim against ecclesiastical environment he himself is a most conspicuous example of the influence of the Unitarian and Congregationalist surrounding in which he lives. The question naturally arises why, holding such views in regard to the administration of sacraments, Dean Hodges still continues to hold the position of Dean of a theological school. What is the purpose of the school over which he presides? Is it merely to train men to be more expert in the administration of the sacraments than the ordinary layman, to teach them an ecclesiastical trade? or does Dean Hodges know that the sacramental functions performed by laymen are as potent to convey the divine grace as if regularly ordained clergymen officiated? Outside of his own inner consciousness what authority has he for holding such a position?

"He is obliged to fall back upon the old Congregational view of private illumination by the Holy Spirit, a teaching that leaves the door open to endless deception and hallucination and that has been the fruitful mother of numerous sects and divisions in the Christian body."

If we may venture a word of *apologia* for our distinguished friend, we are confident that he means well and honestly, though his carelessness about the use of accurate language in connection with the science of theology has led him into this quagmire. Long ago St. Thomas Aquinas declared that "God is not bound to His sacraments," as if He could not bestow grace apart from them; and orthodox theologians have always taught that those who love God and desire His grace may receive it apart from the sacraments, of His superabundant goodness. That the devout Quaker, rejecting all sacraments, may yet be enriched with pardon and Heavenly Food, is clear; but it does not mean that he has the sacraments. That the devout Zwinglian, sitting at a table and eating bread and wine as a naked symbol of fellowship, may truly receive from our Lord meat and drink unto salvation, no one questions; but it does not turn his empty form into the Adorable Mystery of the Body and Blood of Christ.

And after all is said, how does Dean Hodges *know,* after nineteen centuries of belief to the contrary in the Catholic Church, that the ministrations of which he speaks are not invalid, but only "irregular"? Has he received a new revelation to that effect? If not, is his personal guess a sufficient indication of the divine will, to suggest even to him the wisdom of taking that guess as a working hypothesis for a national branch of the Catholic Church? Obviously, if Christian polity and practice are hereafter to be determined by guesses, let us have an election for Chief Guesser, and give the rest of us an equal opportunity with the guessing Dean to get our guesses recognized as the oracles of God.

FIVE BISHOPS CHOSEN.

FIVE additions to the American episcopate were chosen last week. Except in the event of Missionary Bishops, this number sets a new record in the prospective increase of the episcopate. Still more remarkable is the fact that we can unreservedly say of each of these that it was a most admirable choice.

Of course the election in Pennsylvania stands first, by reason of the special influence of that great diocese, second only to New York in extent of activities among American dioceses. The choice of Professor Rhinelander would seem as nearly ideal as the election of a Bishop can be; but we are particularly grateful over the good feeling with which the election was accomplished. No "party" is jubilant over the defeat of another "party." Men who voted for other candidates were not depressed by the result; those who were on the winning side felt no sense of partisan triumph. Says a participant in the election: "An unusually sweet feeling prevailed throughout the convention, both before and after the election. Since adjournment I have heard no acrimonious word on the part of those who were not successful in securing the election of their men, and I have heard nothing which could be regarded as unwise or improper jubilation." It was no partisan election. That, in itself, is a great gain for a diocese that has sometimes been the scene of the bitterest kind of contests. The election is unpartisan, not because one of those weak men who boast that they belong to no party has been chosen, but because the Bishop-elect, a man of deep convictions and the staunchest Churchmanship, was chosen for those sterling qualities by no party vote. Mr. Garland's election as Suffragan, too, will re-

tain for the diocesan administration one who is, perhaps, better informed of the details of diocesan work than any other clergyman within the diocese.

We gladly commend, too, the election of Mr. Davies—son of a worthy father—to be Bishop of Western Massachusetts; of Mr. Freeman to be Bishop Coadjutor of West Texas, and of Dr. Winchester to occupy the same post in Arkansas. The former of these has already signified his acceptance; the view that the two latter will take of their respective elections cannot be predicted in advance.

But each of these five men chosen to the episcopate is amply worthy of the honor and will do credit to the diocese that secures him. Remembering that Missouri, Minnesota, and Virginia will also elect Coadjutors within the next few days, and that New Jersey and Texas may be called upon to do so within the year, it is obvious that the size of the House of Bishops is being rapidly expanded. May its quality be as well preserved as in the present elections!

EMPLOYERS' LIABILITY AND WORKMEN'S COMPENSATION.

FOLLOWING a recent fire in New York where nearly 150 people lost their lives, it became necessary to take up a subscription for the relief of their dependents and $80,000 was raised. That was a fine exhibition of fellow-feeling and humanity and we must not detract from that aspect of it, but it also stands as an unanswerable indictment of the maladjustment of the social system of this country."

In this way Charles P. Neill, federal commissioner of labor, hit the nail on the head at the meeting of the American Academy of Political and Social Science. And it is no answer to such a statement to declare, as did one Walter N. Nichols of New York, that "our recent conception of an employer's liability is of foreign birth, the outgrowth of socialistic theories which, for years, have been gradually permeating the states of Europe." Such a declaration is merely an appeal to prejudice. It fails to meet the situation as set forth by Dr. Lee K. Frankel of the Metropolitan Life Insurance Company:

"It should be distinctly recognized in the United States that compensation for accidents is only one phase of a broader and larger movement toward the protection of workmen against the risks of industry. It is recognized to-day, equally in Europe and to a lesser extent and more recently in the United States, that many diseases are the result of bad industrial conditions or to the strain and tension to which workmen are subjected. Similarly, the disability of workmen occurring prematurely can be traced to the effects of long hours of employment, overwork, strain, etc. Here, too, foreign legislation has taken the attitude that protection should be given to workmen against these contingencies.

"A comprehensive scheme of insurance for workingmen must include insurance against sickness, against temporary or permanent invalidity, and against death. When it appears probable that there is a unanimity and consensus of opinion of introducing these fundamental principles to our legislation, it will probably be a comparatively simple matter, should it be necessary, and this is still in doubt, to amend the constitutional provisions which to-day apparently stand in the way of legislation."

In the meantime we note with gratification, not unmixed with anxiety, the very general and very severe criticisms of the New York decision against the constitutionality of the liability law enacted in that state. Such a dignified journal as the *Outlook* does not attack a court decision frivolously; but both in its earlier unsigned editorial and in the later signed editorial by Colonel Roosevelt, the criticism of that decision is exceedingly severe.

And well it may be. It took four years of civil war to reverse the Dred Scott decision, but it was reversed notwithstanding. Who has enslaved the American people so that they are not at liberty to enact for themselves laws that are commonplaces in Germany and England and the Old World generally? Where is the despot which, according to some of our court decrees, has hopelessly bound us hand and foot and forbidden us to protect our own citizens in life, liberty, and the pursuit of happiness? How did we, the children of the fathers of the Revolution, become the successors of Dred Scott, who had no rights which the courts were bound to respect? How did we become enslaved? New York is in a bad way when her courts are able to see only through reversed prisms of their own creation, and the American people would be in a worse one if such a decision were allowed to stand as a final interpretation of limitations which a free people cannot exceed. Do courts realize what comes next, when a free people are told what they *cannot* do?

THE tragic tale of the Jackdaw of Rheims, who peaked and pined under ecclesiastical ban, has long been cherished among us; but it must give place to a yet more marvellous example of the use of excommunication—the ban pronounced on Passion Sunday by the (Roman Catholic) Bishop of Havana, the Rt. Rev. Pedro Estrada, against the harem skirt! We may perhaps admire the Bishop's aesthetic taste; but our readers will hardly credit their eyes when told that the paragraph following is no extract from *Puck* or *Judge*, but a serious pronunciamento of a Cuban Bishop:

"We have thought," he says, "of the grave responsibility which falls upon ourself by virtue of our high duty of guarding the purity and holiness of customs—the greater when greater the danger that threatens; and none is more so than that fashion with the name of skirt-pantaloon, brought out, doubtless, by the enemy of salvation, to cause the losing of souls redeemed by the blood of Christ. These garments are against decorum, purity, and Christian simplicity. If any, blinded by the passion to show themselves, or to attract the looks of those who do not care about the hereafter, shall carry out their brazenness, and present themselves in such dress, it shall be our duty to warn them, and to protect the House of God from their presence, and to deny them the holy sacraments." (We quote from the English translation in *La Lucha* of April 3d.)

Surely, this is to break a butterfly upon a wheel! We shall have anathemas next upon big hats, and the major excommunication uttered against artificial hair. There must be wiser ways of dealing with silly fashions than to fulminate against them the weightiest censures of the spiritual power. Ugly as harem skirts may be, they are not so ruinous to morals as the national lottery of Cuba, nor so indecent as the tragic spectacle of Calle San Isidro, nor so cruel as the universal cock-fighting in that lovely island-republic. Those might well provoke anathemas; yet his Right Reverend Lordship is silent. If we know human nature at all, Bishop Estrada has given the harem skirt a vogue in Havana that it could never have known otherwise. Could that have been his purpose?

WE find in the *Diocese of Chicago* for May an editorial in which vigorous protest is made against a policy, on the part of the mayor of a city, of choosing which laws he will enforce and which laws he will not. Theoretically the position is admirable; but practically, so long as cities are deprived of the home rule which is the only way in which municipal problems may be adequately dealt with, we know of no way to prevent the chasm between law and its enforcement. The fundamental blot in our governing process by which states make laws but have no way of enforcing them except, possibly, by calling out the military, and cities are charged with the enforcement of laws which they neither made nor want, cannot be removed by the merely mechanical system of holding that every law must be enforced, whatever be the result. Until machines can be employed in law enforcement this principle must probably remain academic, however faultless be the logic underlying it.

And even under home rule for cities we question whether this evil will be at an end, bad as it is. Because the people would not stand behind a police department in a literal enforcement of Sunday laws, shall we repeal the legislative recognition of the day? Because they will not "stand for" the rigid extermination of prostitution, shall we repeal all the laws relating to the enforcement of the seventh commandment? We cannot believe that the last state would be better than the first.

The real evil is that the people, as a whole, refuse to countenance the extermination of vice in our cities, law or no law. It is useless to blame mayors, much less to censure those who seek the office. We must have more real religion distributed among us before we can overcome the evil; for after all, nothing but the grace of God is sufficient to overcome sin.

ASCENSION DAY once more draws near, and again we are reminded of the laxity of our discipline, the feebleness of our religious life, in the very slight manner of its observance by Churchmen. It is not enough to say, with one of our diocesan contemporaries, that "The reason for the non-observance of this day is that it falls always on a Thursday; it never comes on a Sunday." Neither do Ash Wednesday or Good Friday or Thanksgiving Day; neither, generally, does Christmas, yet we seem to find a way to get these days recognized.

In our judgment the explanation of the failure to observe Ascension Day is that Anglo-Saxons have run mad with pragmatism—which is Harvardese for intellectual selfishness. Whatever concerns the great US is important. Whatever does not, it were foolishness to discuss. The world does not quickly perceive

how the Ascension of our Blessed Lord directly concerns us. Ergo—

All of which only shows that the gospel of William James and the gospel of the Catholic Church clash in the observance of Ascension Day.

BLUE MONDAY MUSINGS.

DR. SLATTERY, of Grace Church, New York, has been lauding simplicity to the Church Clubs at Philadelphia.

"I wish there were less display soon after the choosing of a Bishop," he is reported as saying, "but if there must be a show of pectoral crosses and such like, would to God they might be made of wood and iron! If we are to correct what we so often criticise as the extravagances and vulgarities of the world, we must begin with a simple church. Think of the tomb, simple, plain, and eloquent, of George Washington, the victor, and of the tomb, showy, ornate, vast, of Napoleon, the failure, and read in it a lesson for the Church."

This sounds plausible at first; but I cannot help wondering how far the distinguished priest would carry his demand for such simplicity; whether, in a word, he would strip God's House of glory and beauty while retaining it for God's human creatures. Does he eat with a tin spoon and an iron fork, from a wooden plate? If not, why not? That would be austere simplicity, like that of the Carthusians; but only a Carthusian has a right to demand "a simple church," in the sense in which Dr. Slattery apparently uses the word here. Why should a Bishop's cross be of iron, while a city rector's watch is of gold? Is it because the one testifies to the dignity of an office in God's Church and the other to the wealth of the wearer? Those very people who insist most peremptorily upon "simplicity" in the temple of God (meaning thereby a barren table for the sacrament of the Body and Blood of Christ, a black-and-white array for the priest, such as he wears at funerals, and a casual, conversational manner of ministering the most august of all mysteries) are likely to want velvet cushions and Turkey carpets for the congregation's luxurious ease, and any amount of social ceremonial at their own dinner-tables. I commend to my brother in New York a wise saying of Bishop Potter: "Jeffersonian simplicity leads often to Jacksonian vulgarity."

THE PROGRESS of "fancy ritual" drives one to thinking; and sometimes the thoughts are not over pleasant. At the "Central Congregational Church," of Philadelphia, one of the features of the Easter service was the release of two hundred singing canaries during the offertory anthem! "The idea originated with the pastor"; but one of our clergy in Connecticut was not far behind, since he advertised "Singing canary birds will join the service of glad rejoicing," at the late Celebration on Easter Day. We may get to Lady Wimborne's donkey yet!

I HAVE JUST received an advertisement from "the Rev. Mallick J. Fitzpatrick, Rector, 375 Lafayette St., New York," extolling the virtues of "St. Benedict's Medal." This special charm was "first approved by the Holy See" in 1741; so its connection with the blessed monk of Monte Cassino seems remote. Pope Benedict XIV.'s approbation was confirmed by Gregory XVI. and by Pius IX., so that this is now attested by the highest Roman Catholic authorities. Whether that means that the Popes guarantee the claims made for it in this ingenuous leaflet or not, I leave my Italianate friends to say; but I cannot forbear quoting what the Rev. Mallock J. Fitzpatrick affirms concerning it:

"EFFECT AND VIRTUE OF THE CROSS OR MEDAL OF ST. BENEDICT.

"1st. It is efficacious against sorcery and other diabolical works.

"2d. It is a protection to any one tempted, imposed upon, or harassed by the devil.

"3d. Sinners are often converted through its use, particularly when in danger of death.

"4th. It helps to repel temptations, especially against holy purity, and by the divine help, makes those who wear it chaste in heart and body.

"5th. It is a preservative against poison.

"6th. Against plague

"7th. Against lightning.

"8th. In storms at sea.

"9th. It has often been found a remedy in falling sickness, hemorrhages, pleurisy, and other diseases.

"10th. It frees cattle from plague or epidemic.

"HOW IT IS TO BE USED.

"To be worn on the neck or person.

"To be affixed to walls or doors, or placed in the foundations of buildings.

"To be dipped in the drink of animals."

"Ah, what's the harm of telling fairy-tales to children?" a Roman priest said to me once. If you tell them that by buying a blessed medal they are preserved from poison and the plague, their death may come by way of harm; and, though you will be enriched by what they pay, in the day of reckoning their blood will be required of you.

IN AN OLD number of the *Century* I have just come upon some verses of a Boston poet, Amos R. Wells, which are too good to be buried there; so I reprint them here, with a special recommendation to all Eddyites to ponder them carefully:

THE WANDERINGS OF A BEWILDERED SOUL IN THE MAZES OF CHRISTIAN SCIENCE.

Since God is Good and God is All,
And All is God and All is Good,
It follows, then, whate'er befall
Must fall to my Beatitude.

Since God in All is God Entire,
And I'm in All and All in Me,
It follows that I may aspire
To be considered Deity.

Since God is I and I am God,
And God is Power and Power is I,
Methinks it would be rather odd
If any Force could Me defy.

There is no matter, say the Wise;
In man and nature Spirit reigns.
I only Think that I have eyes;
I only Think that I have brains.

There is no sin. It lingers in
The Concepts of untutored thought;
And therefore to believe in sin
Is deadly sin, as I am taught.

There is no pain, and I am glad;
For God is All, and Good, and so
No pain *could* be, since pain is Bad,—
Yes, very bad! I ought to know!

Belief in Pain is Very Wrong.
Who thought of it, I wonder, first?
And did it take him very long
To furbish up the Myth accurst?

[*In the midst of her philosophizing the Christian Scientist is suddenly seized by a severe Imaginary Toothache.*]

Ouch!—Fie! I mean. How weak I am,
Thus to debase my sovereign Me
Beneath an incorporeal qualm,
An out-of-date nonentity!

[*Another twist of the illusory screws.*]

Oh, my! My tooth! Ouch!—U-u-m! I mean
Alas, alas, my feeble faith!

[*Speaking rapidly, as an exorcism.*]

No—tooth—no—ache—no—felt—no—seen,
All—God—Good—Mrs.—Eddy—saith!

[*The Illogical Unreality gets in some more of its fine work.*]

Ouch!—Oh, those Drops I used to use
Before I learned the Truth of Things!
But no! the Higher Way I'll choose.
Rise, Soul, on Faith's triumphant wings!

[*Further Imaginary Qualms, attended by rapid cogitation.*]

Behold, how flexible is Truth:
I'll stuff some paregoric in;
It can't do harm, as there's no Tooth;
It can't be wrong, as there's no Sin!

I HAVE NOT yet thanked Mr. Farlow for his ingenuous confession in THE LIVING CHURCH recently that he doesn't know what "The Church of Christ, Scientist," means. I had suspected for a long time that he didn't—or any one else either! His apology for those Eddyites who go to hospitals to be treated was rather lame, like their consistency; but what could the poor man say? "Christian Science" is excellent for complaints, but valueless for diseases!

PRESBYTER IGNOTUS.

MEETING OF THE NEW CANTERBURY HOUSE OF LAYMEN

Overwhelming Vote Against Revision of the Prayer Book

CHURCH OF IRELAND DECIDES AGAINST ALTERATION OF ITS MARRIAGE LAW

Other Items of British Church News

The Living Church News Bureau
London, May 2, 1911

THE newly elected House of Laymen for the province of Canterbury met on Tuesday last at the Church House, Westminster, and concluded its sittings on the following day, there being a very large attendance. The *agenda* contained a motion nominating Lord Salisbury for the chairmanship, but a letter had been received from the noble marquis, which was read to the house, stating his inability, mainly on the ground of health, to accept reëlection. It was therefore decided to postpone the election of chairman until after the standing committee had considered the matter. On the motion of Mr. Athelstan Riley, seconded by Dr. Eugene Stock, Chancellor P. V. Smith, LL.D., was unanimously elected vice-chairman, and he presided throughout this group of sittings. Sir Alfred Cripps, K.C., M.P., was also reëlected hon. treasurer. The following members were elected to form, with the chairman and vice-chairman, the Standing Committee: Sir Alfred Cripps, M.P., Colonel Robert Williams, M.P., Lord Hugh Cecil, M.P., Dr. Eugene Stock, Sir Samuel Hoare, Bart., Colonel A. G. Boscawen, M.P., Mr. W. S. de Winton, Mr. Athelstan Riley, Laurence Hardy, M.P., Mr. H. J. Torr, Sir Frederick Holiday, and Colonel Welby. A letter was read from the Archbishop of Canterbury (by whose mandate the house was convened) expressing his keen disappointment and regret that, owing to his absence in Cornwall for a week's quiet after the recurrence during recent weeks of somewhat worrying illness, he must, for the first time, be absent when the new house met. The Archbishop concluded by referring to the increasing importance, year by year, of the deliberations of the House of Laymen, "and convocation is now able to rely, as a matter of course, upon the practical and substantial help which the houses of laymen in north and south contribute to the work of the ancient provincial synods of the Church."

Against Welsh Disestablishment

The house first considered the matter of the threatened disestablishment and disendowment of the Church in Wales, in regard to which there were a number of motions and amendments before the house. The following dual resolution, proposed and seconded by Welsh members from the diocese of Llandaff, was adopted with but one dissentient:

"That this house desires strongly to protest against any measure for the disestablishment and disendowment of four dioceses of the province of Canterbury situate in Wales, which would alienate to secular purposes property freely given and solemnly dedicated to the service of God, which would dismember the Church, break up its national unity, and deprive large numbers of the poor of the right to religious ministrations which they at present possess.

That this house is of opinion that, as the government has announced its intention of bringing in a bill for the disestablishment and disendowment of the Church in Wales during the present parliament, it is of urgent importance that steps be taken to place before the public in England full and accurate information as to the position of the Church in Wales, as brought out in the report of the Royal Commission."

Another motion—which was clearly an impossible one for the way in which it referred to the Protestant sects and in identifying the English Catholic Church with them—was to the effect that the action of Protestant Dissent, in supporting Welsh Disestablishment and Disendowment, was the "chief obstacle to, if it does not altogether prevent," the unity of "Protestant Christian Churches in England." The mover himself admitted he had found objection to the words "Protestant Christian Churches." The vice-chairman, in his capacity as a private member, in submitting a long amendment, objected to the wording of the motion, and it was eventually withdrawn. His amendment was afterward adopted and passed *nem. con.*

Revision of the Prayer Book

The house then proceeded to consider and express its mind upon the scheme of Prayer Book Revision. Mr. Athelstan Riley moved the following resolution:

"That this house is of opinion that the Book of Common Prayer should at the present time be left untouched, both in its text and rubrics, and that extra services, if judged necessary and beyond the power of the Ordinary to sanction, shall be provided by an authorized appendix."

The laity, he said, had been slow in putting forward their opinion on this subject. But now the official policy of revision had got to such a point that the laity would have to make up their minds. He reminded them that the York House of Laymen had pronounced against revision at the present time. It was important that the question should not be left to the clergy alone. If they came to the consideration of what body was the most representative of the Church, undoubtedly the Houses of Laymen, with all the defects they might have, were infinitely more representative of the Church than the convocations, which were weighted down by officials who represented nobody but themselves. (Applause.) He maintained that everything pointed to revision being unwise at the present time. The kind of revision encouraged in official quarters would tend to split the Church. This official revision was plainly taking a Latitudinarian direction, and all of them who valued the fundamentals of the Christian faith and the possession of the Holy Scriptures ought to stand shoulder to shoulder in opposition to these proposals. He urged that it was impossible for this revision to go forward without dealing with two things—the Ornaments Rubric and the Athanasian Creed. "The real force behind this movement," declared Mr. Riley, "was Latitudinarian, and there were far too many clergymen of the Church of England in positions of authority who were questioning the very foundations of the faith. No revision of the Book of Common Prayer was possible, or at any rate safe, which did not proceed by general consent. (Applause.) Let every one concerned in the matter be assured that Latitudinarian alterations such as had been proposed would be resisted to the death by a vast number of laity of the Church of England. There was no unreal fear of secession from the Church if these proposals were carried out."

Sir Alfred Cripps, M.P. (honorary treasurer of the house), in seconding the motion, said it was important for that house to give a lead to other laymen as to whether revision was desirable or not.

Supposing revision to go forward, it was quite impossible that it could be kept out of the House of Commons; to him it would be a bitter matter to have such things discussed in the House of Commons. As to the Lower House of Convocation, it was but a truism to say that it was largely composed of officials; and under these circumstances there were in that house a large number of nominees whose position and appointment did not really come from the Church at all. One disastrous result of revision would be "a tremendous increase in litigation in the law courts," which would last for the next twenty or twenty-five years. He wanted them to realize that it would be "like throwing a fire ball into the Church of England" if they got a new set of definitions in regard to matters upon which there were such great differences among them. He earnestly appealed to the house to set their faces strenuously against a policy which could only tend to divide them, when they ought to be drawing closer and closer together. They had other work and duties than revision to occupy them. Let them concentrate upon matters in regard to which they were agreed in order to present a united front to their enemies outside. (Applause.)

After some further discussion, the house having evidently made up its mind how to vote from the start, the first half of Mr. Riley's motion was put and carried down to the word "rubrics," there being only seven dissentients. A number of amendments to the concluding portion of the motion were negatived by large majorities, and Mr. Riley's motion was then carried in its entirety. After some further business the house adjourned.

Undoubtedly the deliberate rejection of the "official policy of revision," in Mr. Riley's appropriate phrase, by both houses of laymen means its doom writ large. But such is the perversity and obstinacy of human nature in its present mortal state, that Convocation, which in the Southern province meets again to-day for the spring group of sessions, will probably go on "ploughing in the sands" in connection with this matter a while longer.

Church's Marriage Law Upheld

The persistent and impious attempt made in the General Synod of the Church of Ireland to conform the marriage law of Christ and His holy Church, as held by the Irish Church, to the so-called "Marriage Law" of this degenerate world, as embodied in particular in the Deceased Wife's Sister act, 1907, has again happily been successfully resisted by the majority vote of the clergy. A division by orders was taken on the original motion and resulted as follows: Ayes, 41 clerical, 51 lay; noes, 72 clerical, 16 lay. The motion, not having received the necessary two-thirds majority of the clergy, was lost.

In to-day's issue of the *Times* newspaper there is reprinted

(*Continued on Page* 92.)

DR. GROSVENOR TO BE DEAN OF NEW YORK CATHEDRAL

Rector of the Incarnation Appointed to that Distinguished Position

EVENTS OF SEMINARY COMMENCEMENT WEEK OUTLINED

Seventh Regiment Veterans Attend Church

OTHER RECENT EVENTS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, May 16, 1911

AT a meeting of the Board of Trustees of the Cathedral of St. John the Divine, held on May 12th, the Rev. William M. Grosvenor, D.D., rector of the Church of the Incarnation, New York City, was unanimously appointed Dean of the Cathedral. The nomination was made by Bishop Greer. Dr. Grosvenor has accepted the appointment. On all sides there are hearty expressions of approval. The Cathedral Corporation and the diocese at large are to be congratulated on this happy selection. The best of regards and good wishes of THE LIVING CHURCH are tendered to the first Dean of the Cathedral of St. John the Divine.

The Rev. Dr. Grosvenor began as assistant at Grace Church, Brooklyn, going from there to Trinity Church, Lenox. He has been at the Incarnation since 1895, and under him much has been accomplished in building up parish and chapel, and in gifts to outside causes, including missions. He was born at New London, Conn., June 22, 1863, and was graduated from Williams College and Berkeley Divinity School. He is a trustee of the Cathedral and chairman of its committee on Fabric, president of the Standing Committee of the diocese since the death of Dr. Dix, deputy to the General Convention, and member of many important committees. It was he who, last year, moved in the diocesan convention for larger distribution of appointments and elections, with the result that a canon was adopted providing for rotation in elective and appointive diocesan offices generally.

Meeting of Cathedral League

The annual meeting of the Cathedral League was held at Synod Hall on Saturday, May 6th, Bishop Greer presiding. Among the speakers were Chief City Magistrate William McAdoo, the Rev. Dr. Henry Lubeck, and the Bishop. The League has paid to the Cathedral Trustees over $35,000. It proposes to give an ornamental gate for one side of the chancel, the Cathedral Auxiliary to give the other.

Commencement at the G. T. S.

Commencement week at the General Theological Seminary begins on Monday, May 29th. The programme is announced as follows: Monday—At 7 A. M., Communion; 4 to 6 P. M., the Dean's reception; at 8 P. M., Evensong and baccalaureate sermon by the Right Rev. Edward Melville Parker, D.D., Bishop Coadjutor of New Hampshire.

Tuesday—Alumni day—At 7 A. M., Communion; at 10:30 A. M., business meeting of associate alumni, in Sherred Hall; at 12, reading of alumni essay in the chapel; essayist, the Rev. Charles Fiske, B.D.; report of necrologist; at 1 P. M., alumni luncheon in the gymnasium; at 2 P. M., annual meeting of the board of trustees.

Wednesday—At 7 A. M., Communion; at 11 A. M., commencement exercises; at 1 P. M., senior luncheon in Hoffman Hall.

This year the usual luncheon on commencement day, open to all, will be discontinued. Consideration of space rendered this step necessary in view of the yearly increasing number of guests. Alumni must make requisition for tickets for the luncheon not later than May 27th. This rule will not be broken under any circumstances.

Annual Service for Veterans

The annual service for the Veterans of the Seventh Regiment of New York was held in the Church of the Incarnation, Madison avenue and Thirty-fifth street, on Sunday, May 7th, at 4 o'clock. The service began by the singing of "America" as the Processional Hymn. After the rector, the Rev. Dr. Grosvenor, had read the names of the forty-two members who had departed this life during the past year, the regimental bugler sounded taps. The Rev. Claudius M. Roome, chaplain of the Veterans' Association, preached the memorial sermon.

The Church and Labor

At a meeting of the Church Association for the Advancement of the Interests of Labor, held on Tuesday, May 9th, Bishop Greer, who is president of the association, in his address declared that the labor movement represented the greatest spiritual earnestness of the age. Bishop Courtney, rector of St. James' Church, Manhattan, presided. Short addresses were made by Miss Harriette A. Keyser, second vice-president; Miss Elizabeth Dutcher, of the Woman's Trade Union League; the Rev. A. G. Cummins, chairman of the Social Service Commission of the Diocese of New York; and the Rev. Charles S. Macfarland.

St. Stephen's Commencement

Bishop Burch visited and confirmed at St. Stephen's College chapel on the afternoon of May 11th, some of the candidates coming from a little mission chapel conducted by the St. Peter's Brotherhood. The Rev. Karl Reiland will address the students on the 19th, and Professor Rhinelander, Coadjutor-elect of Pennsylvania, will preach next Sunday. The baccalaureate sermon on Sunday, June 11th, will be preached by the Rev. Dr. J. G. H. Barry, rector of St. Mary the Virgin, New York City, and the missionary sermon on Wednesday, the 14th of June, will be preached by the Rev. Robert Johnston, rector of the Church of the Saviour, Philadelphia, Pa. A special meeting of the board of trustees will be held in New York City on June 1st, 3 P. M.

Dr. Rodgers has recently been preaching for the college at St. Clement's, Philadelphia, at the Cathedral of the Incarnation, Garden City, L. I., and at All Saints', Ashmont, Boston.

For Industrial Arbitration

Members of eleven Christian bodies of Manhattan have joined as a committee to promote industrial arbitration. Roman Catholic leaders in social service also have offered to coöperate. The aim of the movement is to study conditions in industrial affairs. The Rev. Dr. A. G. Cummins of Poughkeepsie is chairman and the Rev. Dr. George William Douglas a member.

The Banner Sunday School

By an unfortunate mixture of items in the telegraphed letter of last week credit was not given to St. James' morning Sunday school, Manhattan, as the banner school for largest contributions per capita during Lent, for missions. This school averaged $2.30 per member. The honor of giving the largest amount belongs to Holy Trinity, Harlem. The total contribution of this school was $903.44.

DECLARATION "TO ALL RELIGIOUS MEN AND WOMEN"

THE following Declaration is set forth by the New York State Conference of Religion:

The New York State Conference of Religion deems it necessary to call attention to its distinctive mission as a work of more radical character than many suppose. The more obvious feature of it is promotion of religious fellowship between men of different creeds. This proceeds from the radical nature of the work itself, as the basis and the bond of such fellowship.

The Conference notes as the most hopeful of our social phenomena certain signs of a moral awakening, but must refuse to estimate these for more than they now portend—mere repair of the moral fences which during the last forty years have been dangerously breached. This is good; not good enough.

At present the goad of evils caused by tolerance of gross immoralities in financial, industrial, political and social life has compelled an awakening that is far short of the radical need. Compulsion to curb spoliation and abolish infamy is of lower moral worth and less moral effect than efforts, now sorely needed, to recover and reënthrone *the lost ideal* of a religious morality, the loss of which is the root and seed of our present evils.

Effort for this is the distinctive mission and work of this Conference.

For this we reaffirm the essential faith both of Judaism and of Christianity in the Kingdom of God on earth as the supreme ideal of human hope and endeavor—an ideal now more adequately conceived in the light of long experience and larger knowledge. Accordingly the Conference finds its aim and mission defined by the fact that this ideal is attainable only through culture in personal and social life of the religious morality which the Hebrew and the Christian Scriptures identically enjoin as the loyal imitation by the children of God of His character and ways as their Father and Lord.

To promote this religiously motived morality, and the morally efficient religion which is inseparably one with it, is therefore a work now clearly called for. Religion and patriotism unitedly urge it upon this Conference, in view of the moral nervelessness that is now both a menace to our republic and the scandal of much that goes under the name of religion.

The scandal is pressed upon conscience by the fact that, with a third of our people in Church membership, our people as a whole are accused by college presidents and eminent judges of lawless tendencies and lack of moral principle. What mean the recent shameful exposures of a widespread venality both at the ballot-box and in legislatures? This certainly: the nominally religious leaven in the lump has been disgracefully ineffective.

Defining religion ethically as consisting essentially in attachment to God with the will, the Conference regards the practical identification of religion and morality as the goal of endeavor at which religion and ethics are jointly and inseparably pledged to aim.

As the prime desideratum for success in this endeavor, the Conference would lay all stress upon the deepening of a consciousness of God as the Eternal Spirit in whom all live and move, and who lives and moves in all, through all, above all, the Life and the Law of all. The teachings of modern ethics, that "the moral ideal belongs to the realm of the infinite," and that "it is in the constant

effort to become better that goodness consists," concur with the teaching of Holy Scripture, that the necessary inspirations of progressive morality are to be found in a growing consciousness of the Living God as the Soul of the soul.

Auspicious for this endeavor is the increase of moral sensitiveness now perceptible in the community. The awakening begun should become thorough and complete. This is the distinctive purpose with which the Conference solicits coöperation. The foregoing outline of its endeavor is confidently commended to the conscientious consideration of all who would reënthrone the Biblical ideals of a religion that is personally and socially regenerative in moral power, and of a progressive morality that is inspired by filial loyalty to God.

LAST WEEK IN CHICAGO.

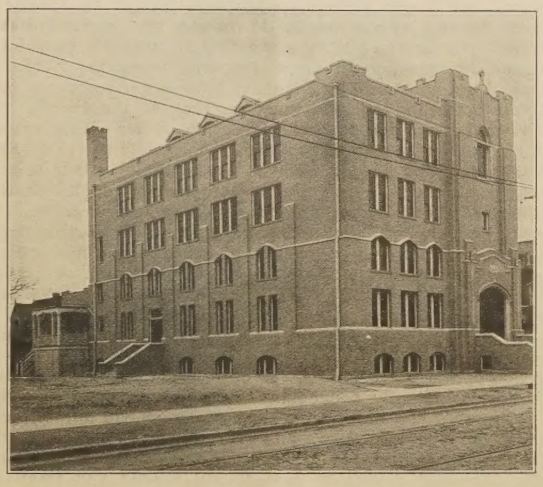
The Living Church News Bureau
Chicago, May 16, 1911

THE last of this year's monthly meetings of the Woman's Auxiliary was held last week at the Masonic Temple. There were present more than 150 women, and the subject of discussion was "The United Offering." The meeting was turned over by Mrs. Greeley, the president, to Miss Arnold, who introduced the speakers. Mrs. Ira Couch Wood was the first to address the meeting. She spoke on "The Women's National Foreign Missionary Jubilee in Relation to the United Offering," and showed how in many ways education, the Peace Movement, and the Church's Mission are all allied. She then pointed out women's part in it all, in our Church accomplished through the United Offering.

Mrs. Hermon B. Butler, in speaking of "The United Offering Missionary," prefaced her remarks by telling some of the qualifications of any successful missionary. Various qualifications were enumerated and discussed and illustrated by personal examples. Thus Miss Sabine, in her far-off home, was offered as a shining example of the value of a thorough general education.

The Rev. W. C. Shaw, rector of St. Peter's, spoke in general on the mission work, and particularly on some of the fields needing support. Among these were Alaska and Bishop Rowe, Bishop Paddock's difficult field of labor, and the work of Deaconess Knight. He also spoke of districts where there were absolutely no woman workers, and where such were greatly needed.

It was arranged to present the United Offering, as usual, at the annual meeting of the Auxiliary, which will take place on Ascension Day, May 25th, at the Church of the Epiphany, Adams and Ashland boulevard.



HERMON BEARDSLEY BUTLER MEMORIAL HOUSE OF ST. PETER'S CHURCH, CHICAGO.

[See THE LIVING CHURCH, May 13.]

Large Colored Class Confirmed

At St. Thomas' Church (colored), at the annual confirmation, the Rev. J. B. Massiah presented to the Bishop for confirmation a class of ninety-one colored folk, this being one of the largest classes presented in any parish in this diocese this year. The congregation, which was large, gave the Bishop an offering of $60.15, also much larger than many parishes of white folks with many more communicants. The rector in his annual report shows that there has been a gain of 123 communicants in this parish the past year, and that the Sunday school has increased to a membership of 204. He also reports that this splendid work is being hampered by lack of means, as most of his people have very limited incomes. The work could be doubled in efficiency, if only there were a few more dollars to spend doing it.

Loss to the Lawndale Church

The Church of the Good Shepherd, Lawndale, Chicago, has lately lost a most valued worker by the removal to Hinsdale of Mr. O. T. Stokes. For thirty-two years Mr. Stokes has been actively connected with this work, in the capacities of lay reader, superintendent of the Sunday school, delegate to the convention, and, since the organization of the parish, as senior warden.

South Side S. S. Institute

The South Side Sunday School Institute meets this week, the guest of Trinity parish, Chicago. After Evensong, at which the new rector of Trinity, the Rev. John McGann, is to speak, and supper, there will be a discussion of methods, based on an address on those used at Grace Church, Chicago, by the Rev. Dr. Waters of that church. This is the first meeting of this sort held at Trinity for many years, and indicates the new life to which this old parish is awakening under the impulse of its new rector and of a vestry determined to make Trinity count again for great things in the Church life of Chicago.

Deanery Meets at Austin

The Northeastern Deanery met last week at St. Martin's Church, Austin. The main session, in the afternoon, was largely devoted to a discussion, led by the Rev. Dr. Stone of St. James', Chicago, of some changes in the diocesan canons, which will be proposed at the next convention. The most interesting of these seemed to be the proposal to admit the women of the Church to the franchise in parochial elections, but not to the holding of any offices. There was a lively discussion of this, and the impression seemed to be that it was likely to receive clerical votes when it came up. A pleasant feature of the day was the presentation to the venerable Father Kinney, who has just celebrated the fiftieth anniversary of his ordination to the sacred priesthood, of a purse of about $140, the gift of some of his brother-priests. Father Kinney has resigned the charge of Holy Trinity, Stockyards, to which he has ministered for so many years, and the Rev. Dr. Page of St. Paul's has been placed in charge of the work there. The work will be done by one of his curates.

Grace Church and Child Welfare

The conferences of workers in various fields of Child Welfare, which are being held in connection with the exhibit at the Coliseum, are being housed by Grace Church, which is situated next door to the great building. Dr. Waters, the rector, in welcoming the opening conference, said he was glad to have the opportunity of throwing open a consecrated building to such a use. The church is crowded three times a day, but although the crowd is of every religion and no religion, the greatest reverence has been consistently maintained. The great exhibit will be open from 10 till 10 to and including May 25th.

THOS. WENTWORTH HIGGINSON.

BY THE REV. WILLIAM HARMAN VAN ALLEN, S.T.D.

SOME months ago THE LIVING CHURCH, paying tribute to Julia Ward Howe, spoke of the three venerable figures who sat together at her funeral: Higginson, Trowbridge, and Sanborn, questioning reverently which of that group would be the next to go. And now the greatest of them has passed—

"To where, beyond these voices, there is peace."

On May 9th New England lost its patriarch of letters and of action. There are many brilliant young writers within sight of Beacon Hill, enough, at least, to dispute with New York the primacy of honor if not of numbers. But the group of figures surviving from the great days of old, has grown pitifully small; and Colonel Higginson's death diminishes it incalculably.

He was the perfect type of New England gentleman, long-descended, dowered with rare and exquisite culture, urbane and gracious after a pattern almost unknown in our vulgar, hurrying, self-pleasing days, yet flaming out in righteous indignation at sight of a wrong or injustice, and ready to turn that wrath into channels of most effective expression; champion of the oppressed always, even as lover of beauty and, more than any man of his day, *causeur* (conversationalist, as our clumsy word puts it), whose lightest utterance was fragrant with wisdom, experience, and kindliness. Scion of that ancient family whose American ancestor was the Rev. Francis Higginson, minister of Salem in 1629, grandson of Stephen Higginson of the Continental Congress, son of another Stephen Higginson, long bursar of Harvard, he was born in Cambridge, and grew up with college dons and princes of American literature for family intimates. His nurse was the wife of Longfellow's "Village Blacksmith"; and as a child he went to that ancient "First Church in Cambridge" from which he was buried on May 12th. He left Harvard in 1841, being then eighteen, master of six languages and enthusiastic for poetry. Later he entered the Divinity School his father had founded at Harvard, and became an Unitarian preacher. But the anti-slavery cause called to him irresistibly; and he flung himself into that warfare. He was one of the leaders in the Anthony Burns affair, in 1853,

the attempted freeing of a fugitive slave; and that meant much in a day when all "respectable society," even in Boston, thought abolitionism unpardonable. Later he was a friend and companion of John Brown in Kansas; and when the war broke out he took command of the first colored regiment. "He found them slaves, he made them men": of all the garlands of praise woven for him during his lifetime, this rejoiced him most, and he was "Colonel Higginson" ever afterwards. No carpet-soldier, either: the Confederate authorities had proclaimed that officers of black troops, if captured, would be hanged; but Higginson was dauntless, and led his negroes in to fight until a serious wound compelled his resignation in 1864. Then he took up the literary work, for a time abandoned, and as writer and lecturer, was recognized everywhere as among the first. But the splendid fighting instinct never cooled: he flung himself into the cause of the advancement of women, bearing the cheap ridicule which has not yet been abandoned as a weapon by the "antis"; he was profoundly interested in the education of the freedmen; every movement for wider justice appealed to him. An aristocrat by inheritance and temperament, he was a democrat by reasoned conviction; and the combination is ideal.

In these latter years, surrounded by a multitude of admiring, loving friends, his was indeed the—

"Good gray head that all men knew."

To see him at a Phi Beta Kappa dinner, scintillating with wit; or presiding at the Authors' Club, with a delicate courtesy that made the most minor poet there feel the freemasonry of letters; or in a corner at the Round Table, telling stories of the many great men and women he had known; or, better yet, in his own library, his fair young daughter and devoted wife by his side: these are precious memories for some of us.

Nothing could have been more splendidly significant than the pomp of his funeral. The old meeting-house across from Harvard yard was packed: men of renown, learned societies, street-car conductors in their uniform, colored folk weeping as they recalled his service to their race, little fair-haired children out of the wide circle of his kindred, bent veterans of the Loyal Legion and the Grand Army, eager college boys and girls who had been so often the better for a smile from that radiant old man as he went about Cambridge. Then sounded the muffled drums, beaten by two aged drummers, "the soldier's last tattoo"; and, borne on the shoulders of young negro soldiers, covered with the colors of his regiment, his coffin was brought in for the last rites. A hymn of his own writing was sung; the stately reassurances of the Psalms sounded comfortingly; and then, after the blessing, with drooping flags, escorted by his companions in arms, black and white together, they bore his body to Mt. Auburn, there to sleep with so many illustrious dead.

Rest in peace, thou very perfect, gentle knight! Days of chivalry never knew a purer courage, nor a higher service to God and man, than thine.

FIFTY THOUSAND DOLLARS NEEDED QUICKLY.

FIFTY thousand dollars is needed quickly for the St. Paul Normal School at Lawrenceville, Va. It is a Church institution, under the most careful supervision of the (official) American Church Institute for Negroes. Bishop Randolph, Bishop Greer, the Rev. Samuel H. Bishop, General Agent of the Institute, and Rev. James S. Russell, Principal of the School, sign the statement telling of this need. The amount is not merely *wanted;* it is *required.* It is inconceivable that Churchmen, not to say philanthropists generally, will sit idly by and see this institution go into decadence. Nowhere in the South is there a more useful work among the colored people. Well does the Bishop of West Texas say in regard to the negro problem, in his annual address delivered last week: "On the right solution of this problem, the relation of these two races to each other, the success or failure of our free institutions may depend. Only the religion of Jesus Christ is strong enough to deal with it wisely."

St. Paul's has a plant worth over $200,000 and the school has enormously, almost miraculously, benefited that community. It gives industrial teaching to negro farmers and others for miles around. It is mainly due to the school that the property holdings of negroes have increased from about $20,000 to about $500,000. The gain in character, and thus in citizenship, cannot be computed in figures.

Nor is that all. The American Church Institute estimates that $1,000,000 ought to be raised for the strengthening of our group of negro institutions in the South. This is no chimerical plan. The use for the money has been carefully outlined by men who are not visionaries, nor are they wasteful. We are engaged in making bricks without straw in our negro institutions and there is a limit to that kind of work. The limit has been pretty nearly reached.

The statement of the Bishop of Southern Virginia and others is printed herewith.

What shall be done about it?

THE BISHOP'S RESIDENCE,
Norfolk, Va., April 27, 1911.

The undersigned, representing the American Church Institute for Negroes, and the St. Paul Normal and Industrial School, appeal to Churchmen and those interested in the cause of negro uplift for the immediate relief of St. Paul's School. The school has reached a crisis in its development. Efficiently organized, possessing a unique opportunity for service in the Black Belt of Virginia, having to a rare degree the confidence of its community, white and colored, producing through its former students marked improvements in homes and communities all through the South, and thus manifesting a highly potent force for the regeneration of negro life and character, it has now reached the point at which it must have larger resources for its rapidly extending work or must retrench to the serious injury of its efficiency and to the retardation of the whole cause of negro progress. The school has operated this year nearly $9,000 within the budget which at the beginning of the year was thought absolutely necessary to the keeping of its contracts with its students, yet the school faces a heavy deficit. It is unquestionably true that the social and moral advancement of negroes in Brunswick and adjoining counties, the multiplication by more than eightfold of negro property in those counties, has been due to the influence of St. Paul's School. We do not believe that Churchmen and friends of the negro north and south will consent to the loss of such an institution or to the permanent injury of its efficiency. The Institute has the confidence of the board of trustees of St. Paul's School, and it, on its side, confidently commends the school to the sympathy of the Church. The Institute is trying to raise one million dollars for its work with St. Paul's and other schools connected with it, and the school is trying to raise one hundred thousand dollars. Fifty thousand dollars is immediately needed and small gifts will help to raise the amount. They may be sent to George Foster Peabody, 43 Exchange Place, New York City, marked for St. Paul's; or, if givers prefer, to Charles E. May, Bank of Lawrenceville, Lawrenceville, Virginia.

A. M. RANDOLPH,
DAVID H. GREER
SAMUEL H. BISHOP,
JAMES S. RUSSELL.

IT IS THE belief of the cynical that men are to be judged by their worst actions, and that they are really and essentially as bad as these actions would indicate them to be. We do not believe a word of it. There is a great mixture of conflicting elements in the souls of men, the demon and the angel striving together for the mastery. If sometimes the demon is uppermost, the fact does not prove his complete and permanent ascendency. Under the inspiration of that Good Spirit who enters every breast, the angel is likely to stir himself again to renew the fight. Long ago we determined to give up no man as utterly lost as long as there is life in his body; and to come back to the exact point from which we set out, we are inclined to hold the view that every man is to be judged by his best actions. They show what he is capable of becoming. His highest reach is a revelation of his true self.—*Christian Advocate.*

FIVE BISHOPS ELECTED LAST WEEK

Pennsylvania Chooses a Coadjutor and a Suffragan; Western Massachusetts a Diocesan; Arkansas and Western Texas Coadjutors

NOTABLE PEACE RESOLUTIONS ADOPTED IN WASHINGTON AND MISSISSIPPI

REV. J. R. WINCHESTER, D.D., Bishop Coadjutor-elect of Arkansas.

REV. THOMAS F. DAVIES, Bishop-elect of Western Massachusetts.

REV. P. M. RHINELANDER, Bishop Coadjutor-elect of Pennsylvania.

REV. T. J. GARLAND, Bishop Suffragan-elect of Pennsylvania. [Photo by Haeseler, Phila.]

REV. JAMES E. FREEMAN, Bishop Coadjutor-elect of West Texas.

THE diocesan conventions held last week had more than usually notable results, including the election of five Bishops—probably an unprecedented number to be elected within dioceses within a single week. PENNSYLVANIA chose the Rev. Philip M. Rhinelander to be Bishop Coadjutor, and the Rev. T. J. Garland to be Bishop Suffragan, it being understood that the former will succeed to the position of Diocesan after the next meeting of the House of Bishops, when the resignation of Bishop Mackay-Smith is to be presented. WESTERN MASSACHUSETTS chose the Rev. Thomas F. Davies for Bishop, succeeding the late Bishop Vinton. ARKANSAS and WEST TEXAS elected Coadjutors. In the former instance, the Bishop asked for a vacation of two years, and, promising to assign practically the whole of the diocesan work to the Coadjutor, the Rev. J. R. Winchester, D.D., of Memphis, Tenn., was elected. As Bishop Coadjutor of West Texas there was chosen the Rev. James E. Freeman, rector of St. Mark's Church, Minneapolis. In addition to these elections the Bishop of TEXAS asked for the election of a Coadjutor by reason of extent of diocesan work, and a committee was appointed to consider the subject from the financial side, while a request to the Church at large for the privilege of such election and consecration was authorized; and in NEW JERSEY, where the Bishop is very feeble, it was stated that he would very likely ask for the election of a Coadjutor at a special convention during the year.

In the dioceses of WASHINGTON and MISSISSIPPI notable resolutions were adopted, recommending the movement for universal peace and endorsing President Taft's position with respect to a general arbitration treaty with Great Britain. MISSISSIPPI adopted a rather notable apportionment system whereby all sorts of extra-parochial needs are to be bunched together. Reports are also printed in this issue of the diocesan conventions of Delaware, Harrisburg, South Carolina, Dallas, and Louisiana, in all of which the work was chiefly routine.

PENNSYLVANIA ELECTS TWO BISHOPS.

THE 127th Convention of the Diocese of Pennsylvania was unique in the annals of the American Church, in that it had to elect two Bishops, a Coadjutor and a Suffragan. This was done without substantially overrunning the customary period of two days, and without neglecting the necessary diocesan business, for the two elections combined required only three ballots by the clergy, and each election was promptly confirmed, by a single ballot, on the part of the parishes. All was done moreover with gratifying freedom from friction and the most admirable community of spirit. Earnest prayer for the guidance of the Holy Spirit had preceded the convention, and on every hand was manifest a high purpose to seek what was, in the purpose of God, the best interest of the Church here.

The opening service, in the Church of St. Luke and the Epiphany, on Tuesday, May 9th, was made memorial of the late Bishop Whitaker, and the sermon by the Rev. James DeWolf Perry, D.D., president of the Standing Committee, was a feeling and beautiful tribute to the Bishop's long and blessed work in Pennsylvania. The Rev. Louis C. Washburn, D.D., rector of Old Christ Church, was the celebrant of the Holy Communion. The Bishop of the diocese, though advised by his physicians not to undergo the fatigue of conducting the service, was present, read the gospel, pronounced the absolution, and said the post-Communion prayers and the benediction. The Rev. Simeon C. Hill, rector of Grace Church, Mt. Airy, read the epistle, and the rector of the parish, the Rev. David M. Steele, the Rev. J. Thompson Cole, the Rev. Horace Walton, and the Rev. Robert Johnston assisted in the administration of the Elements. A choir of priests sang the hymns.

The Bishop took the chair at the opening of the business session, but yielded it soon to the Rev. Dr. Perry, who presided throughout the remainder of the convention. As the Rev. Thomas J. Garland declined reëlection as secretary, the Rev. Charles L. Fulforth, for thirteen years assistant secretary, was elected to succeed him, and the Rev. Charles S. Lyons was chosen assistant secretary.

The routine of business on the first day was pursued by a rather impatient house, anxious to reach the crucial point of the session, and there was little of general interest transacted. With few exceptions, diocesan officers and committees were reëlected or appointed without change. The Washington Memorial Chapel at Valley Forge and the Memorial Church of St. Paul, Fifteenth and Porter streets, were admitted to membership in the convention. Amendments to the canons necessary to bring them into agreement with the general canon on Suffragan Bishops were proposed and, after due reference, reported and accepted.

The Bishop's address, which was the order for Tuesday afternoon, was read, at his request, by the Rev. Alfred G. Mortimer, D.D. It began with an affectionate and moving reference to Bishop Whitaker, and mention of others of the clergy and laity who have passed to their rest during the year. An earnest appeal was made for the Bishop Whitaker Memorial fund, which is to be devoted to the erection of a church building for St. Barnabas' mission, West Philadelphia. Other topics treated were the need of larger salaries for the parochial clergy, the importance of accuracy in keeping parish records, a warning to parish priests not to neglect pastoral calling, the suggestion that the Sunday School Association be empowered to choose our delegates to the Board of Religious Education in the Third Missionary Department, and in closing, a well-deserved commendation of the retiring secretary, the Rev. T. J. Garland.

The Bishop's official communication concerning the election of a Coadjutor and a Suffragan was then read by Mr. Garland. After setting forth the fact, already announced, that the state of his health required his early resignation of the see, the letter made a formal request for the assistance of a Bishop Suffragan, and gave his consent to the election of a Bishop Coadjutor, assigning to him certain jurisdiction, as a matter of formal compliance with the canon, though there will necessarily be but little opportunity for the division of duty in the short time before the Coadjutor succeeds as diocesan.

This communication was referred to a committee consisting of the Rev. Drs. Washburn, Rogers, and Grammer, the Rev. Messrs. Wright and Halsey, with Messrs. Francis A. Lewis, George Wharton Pepper, Henry Budd, Ewing L. Miller, and Edward H. Bonsall, with instructions to report on Wednesday morning at 10 o'clock.

The committee brought in, at the appointed hour, a carefully

drawn suggestion of procedure, offering first a resolution of regret and sympathy in view of the approaching retirement of the present Bishop, which was unanimously adopted by a rising vote.

The recommendations were, in brief, that the salary of the Bishop should be fixed at $10,000 and house, of the Coadjutor at $6,500, and of the Suffragan at $5,000, which was adopted after some discussion; that the Convention proceed immediately to the nomination and election first of a Bishop Coadjutor and then of a Bishop Suffragan; that nominations might be made before any ballot, but no nominating speeches, and that on request of thirty laymen, a recess of one hour should be taken, after an election, that the lay deputies might consult in private over their action upon it.

There was a long debate upon the question of whether or not a Bishop Suffragan ought to be elected at this Convention at all.

Election of Bishop Coadjutor

It was felt by many that since there was to be a change of administration, a postponement of this matter until next year might lead to its receiving fuller consideration. The advocates of immediate action prevailed, however, and the other suggestions all being accepted, the president bade the house to prayer, and then called for nominations.

For the office of Bishop Coadjutor, the following priests were named: The Rev. Philip M. Rhinelander of the Episcopal Theological School, Cambridge, Mass.; the Rev. William M. Groton, D.D., Dean of the Philadelphia Divinity School; the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston; the Rev. Edward M. Jefferys, D.D., rector of St. Peter's Church, Philadelphia; the Rev. John B. Harding, rector of St. Mark's Church, Frankford, Philadelphia; the Rev. Arthur Rogers, D.D., rector of Holy Trinity Church, West Chester, Pa.; the Rev. E. S. Rousmaniere, D.D., rector of St. Paul's Church, Boston, Mass.; the Very Rev. Frank DuMoulin, LL.D., Dean of Trinity Cathedral, Cleveland, Ohio.

In Pennsylvania the clergy take their vote first, and the laity then either confirm or reject; and according to the custom of the diocese, the ballots are counted in open convention, each ballot being announced as it is opened and recorded. As the counting proceeded, almost every one in the church, which was packed, floor and galleries, kept tally, and a tense silence, broken only by the call of the tellers, prevailed. It was early evident that Professor Rhinelander's support was stronger than his most sanguine friends had expected. Out of a total of 204 votes cast he received 93. Dr. Mann had 36, Dean Groton 48, Dean DuMoulin 2, Dr. Jefferys 8, the Rev. Wilson R. Stearly and the Rev. J. B. Harding each 4, Dr. Rogers and Dr. William M. Grosvenor each 1, and Bishop Brent 2.

The second ballot resulted: Mr. Rhinelander 103, Dr. Mann 25, Dean Groton 61, Mr. Stearly 4, Mr. Harding 2, and Dr. Jefferys and Bishop Brent each 1, giving Mr. Rhinelander a clear majority. As the result was announced, Bishop Mackay-Smith entered the church, and after expressing his pleasure in the election, he remarked: "I suppose I am the only person in Philadelphia who can say that he held your prospective Bishop in his arms when he was eight days old and weighed seven and one-half pounds. I testify that he had at that time a strong voice!"

During the noon recess, the lay delegates held a conference in private, and directly after reassembling, they confirmed the clergy's choice by a vote of fifty parishes in favor and thirty-four against, with two divided. The long meter Doxology was sung; and then the party of delay made one more effort to put the election of the Suffragan over to the next Convention, but the motion was laid on the table.

Two presbyters of the diocese were named for the office, the Rev. Thomas J. Garland, the retiring secretary, and the Rev. Francis M.

Rev. T. J. Garland Chosen as Suffragan

Taitt, rector of St. Paul's Church, Chester, Dean of the Convocation of Chester, and member of the Standing Committee. But one ballot was taken, which gave Mr. Garland just the 97 votes necessary to elect, Mr. Taitt receiving 81, with fourteen others scattering among about as many other men. The lay vote confirmed the election by a large majority; and with a real sense of thanksgiving, the members of the convocation, at Dr. Washburn's suggestion, knelt while the chairman offered thanks to God, and prayed for a blessing upon the newly chosen leaders.

The Rev. G. Woolsey Hodge then brought forward a resolution that the title of the first Suffragan Bishop of Pennsylvania be taken from Chester, the second largest city of the diocese. An amendment that he be Bishop of Philadelphia, and another that the name of the diocese itself be changed to Philadelphia, were referred, on motion of Dr. Upjohn, to a special committee, to consider the whole matter of nomenclature, and report at the next Convention.

Mr. Roland S. Morris presented the report of the committee on Expedition of Business, appointed at the last Convention, and the procedure recommended, which is that of the diocese of Massachusetts, with some suggestions from New York, was adopted.

During the session telegrams of greetings were received from the conventions of New Jersey and Delaware, and suitable replies returned.

Resolutions of thanks to the Rev. Dr. Perry for his sermon (which is to be printed in pamphlet form) and for his services as chairman, and sundry other proper and usual expressions of gratitude and appreciation, were passed by an almost empty house, as the majority of the delegates had departed to catch suburban trains as soon as the elections were over and the testimonials signed; and this memorable convention was adjourned.

The committees of notification are: for the Bishop Coadjutor-elect, the Rev. J. DeWolf Perry, D.D., the Rev. Alfred G. Mortimer, D.D., the Rev. William M. Groton, D.D., the Rev. Horace F. Fuller, and Messrs. George Wharton Pepper, Ewing L. Miller, and W. W. Frazier; for the Bishop Suffragan-elect, the Rev. Simeon C. Hill, the Rev. G. P. Allen, the Rev. F. M. Taitt, Mr. W. W. Frazier, Mr. George W. Pepper.

The Rev. Philip M. Rhinelander is professor of the History of Religion and Missions at the Episcopal Theological School, Cambridge, and in connection with his professorial work, he is said to be one of the most influential forces for good among the students not only of the Theological School, but of Harvard University; and his retirement from his present post will be a great loss to both these institutions. Mr. Rhinelander is a graduate of Harvard, with the degree of B.A., and also of Oxford University, from which he took the degrees of B.A. and M.A. He was ordained deacon in 1896 and priest in 1897 by the late Bishop Satterlee of Washington, and was engaged in work in that city, partly in St. Alban's parish, partly at St. Mark's pro-Cathedral, and afterwards at the Chapel of the Good Shepherd. In 1903 he accepted an election to the chair of Church History at the Berkeley Divinity School, Middletown, Conn., where he quickly took rank among the great educators of the Church, not only through the value of his work as professor, but especially in his influence over young men. In 1907 he accepted his present post at Cambridge, from which he has received a number of tempting calls, but has heretofore declined them, owing to the great pressure brought to bear on him to continue his present splendid work. Among other calls declined have been those of Vice-Chancellor of the University of the South, and of vicar of Trinity chapel, New York.

The Bishops-elect

The Rev. Thomas J. Garland has been secretary of the diocese and of the late Bishop Whitaker for a number of years and is, therefore, in very close touch with all the work of diocesan administration. He is also secretary of the Missionary Council of the Third Department. After graduating from a Church school he had several years of business experience, after which, studying under private tutors, he passed his examination for the diaconate, and spent several years abroad, graduating from St. Bees' College and taking a First Class in the Oxford and Cambridge preliminary theological examination. He was ordained to the diaconate in 1891, by Bishop Whitehead of Pittsburgh, and became assistant at St. Peter's, Pittsburgh, one of the largest parishes in the city. He was afterward rector of Trinity Church, Coatesville, Pa., where the beautiful Gothic church was built during his rectorship. After spending two years of missionary work in Ohio he returned to Pennsylvania as rector of St. Paul's, Bristol. When in charge of this parish he became assistant editor of the *Church Standard*. Until a year ago Mr. Garland was also a member of the faculty of the Church Training and Deaconess House. About eight years ago he took his B.D. degree in course in the Philadelphia Divinity School, of which institution he is secretary.

Since becoming secretary to the Bishop and of the convention, he has frequently taken charge of large parishes from several months to a year at a time, so that he has kept in touch with parochial life.

In 1908 Mr. Garland was elected department secretary of the Third Missionary Department. He has also been secretary of the Men's Auxiliary of the diocese of Pennsylvania and in this position has gained a large missionary experience and been in great demand throughout the department to preach missionary sermons and conduct conferences. He is now in his forty-fifth year.

WESTERN MASSACHUSETTS ELECTS A BISHOP.

TO succeed the late revered Bishop Vinton, the diocese of Western Massachusetts chose the Rev. Thomas Frederick Davies, son of the late Bishop of Michigan. Mr. Davies also succeeded Bishop Vinton as rector of All Saints' Church, Worcester. Here also the election was consummated with entire good feeling.

The convention was held at Christ church, Springfield, on Wednesday, May 10th, at 11 A. M. After celebration of Holy Communion, the Rev. Marshall E. Mott, rector of St. John's Church, North Adams, secretary of the convention, called the meeting to order, in the parish house. The Rev. Henry Hague, rector of St. Matthew's Church, Worcester, the senior presbyter of the diocese, was elected president of the convention. The organization was completed by the election of the Rev. Marshall E. Mott as secretary, Mr. Charles M. Bent of Worcester as treasurer, and Mr. M. S. Southworth as registrar, and the appointment of the Rev. Arthur Chase of Ware as assistant secretary.

At 11:45 the chair declared that the time had come for the election of the second Bishop of the diocese. Mr. Henry H. Skinner of Christ Church, Springfield, nominated the Rev. Thomas Frederick Davies, rector of All Saints' Church, Worcester, and this nomination was seconded by the Rev. George H. Thomas, rector of Christ Church, Fitchburg. Professor George F. Mills of Grace Church, Amherst,

nominated the Rt. Rev. Frederick Foote Johnson, D.D., Missionary Bishop of South Dakota, which nomination was seconded by the rector of the same parish, the Rev. Donald McFayden.

Three ballots were taken as follows:

FIRST BALLOT.

	CLERICAL.	LAY.
Total votes cast	34	30
Necessary for choice	18	16
Rev. Thomas Frederick Davies, Jr.	24	13
Rt. Rev. Dr. Johnson	8	14
Rev. Dr. William G. Thayer	2	1
Scattering	..	2

After the result of the first ballot had been declared, the Rev. J. Franklin Carter, rector of St. John's Church, Williamstown, put in nomination the Rev. Dr. William G. Thayer, headmaster of St. Mark's School, Southboro, Mass., and Mr. Allen Treadwell of Stockbridge seconded.

SECOND BALLOT.

	CLERICAL.	LAY.
Votes cast	34	30
Necessary for choice	18	16
Rev. Thomas F. Davies, Jr.	24	13
Rt. Rev. Frederick F. Johnson, D.D.	5	14
Rev. Dr. Thayer	3	1
Scattering	2	1

THIRD BALLOT.

	CLERICAL.	LAY.
Total number of votes cast	34	32
Necessary for a choice	18	17
Rev. Thomas F. Davies, Jr.	24	17
Rt. Rev. Dr. Johnson	5	12
Rev. Dr. Thayer	3	2
Scattering	1	2

The Rev. Thomas Frederick Davies, Jr., was duly declared elected; and the election was made unanimous on the motion of the Rev. Donald McFayden of Amherst. Amid great enthusiasm the convention rose and sang the Doxology. The Rev. Lyman P. Powell and Mr. Henry H. Skinner were appointed a committee to notify the Bishop-elect of the action of the convention. The president presented the Bishop-elect to the convention; and in a few well-chosen, modest words Mr. Davies accepted the election.

A committee consisting of the Rev. Lyman P. Powell of Northampton, the Rev. Thomas F. Davies, Jr., of Worcester, and Professor George F. Mills of Amherst was appointed to draw up a suitable resolution in memory of the late Bishop Vinton. The resolution, as presented, was passed.

The committee on Social Service presented a most interesting and thoughtful report; and the committee on the Needs of Oriental Christians and other Foreigners presented its second annual report.

At this convention two important amendments were finally passed, which are of the greatest importance to the missions of the diocese. Adopted at the last convention, they had to lie over under the constitutional provision, until this convention. These amendments make it possible for an organized mission to come into union with the diocese, and to send a lay delegate, who shall have all the rights and privileges of the lay delegates of the parishes, except the right to vote when the vote is taken by orders.

After passing the usual vote of thanks to the parish of Christ Church, the convention adjourned.

Preliminary Meeting

On Tuesday evening, May 9th, the members of the convention met in the parish house of Christ Church to discuss the missionary situation. The Rev. Henry Hague of Worcester presided. After prayers had been said, the meeting was opened for discussion. The basis of this discussion was furnished by a paper, which the Rev. Marshall E. Mott, rector of St. John's Church, North Adams, had read at a clerical meeting, and which had been published by request. A number of speakers, including the author of the paper, had been appointed and several others took part in the discussion. The Rev. Charles J. Sniffen, diocesan missionary, gave a clear account of the missionary work and methods of the diocese, and touched briefly on the suggestion of the establishment of "Associate Mission" work. The Rev. Lyman P. Powell, rector of St. John's Church, Northampton, spoke especially on the work of the Church among students, of which he has made a careful study. He dwelt on the fact that Western Massachusetts is one of the greatest educational centers in our country. His own city is the seat of Smith College, about three hundred of whose students are, this year, reported as "Episcopalians." The Rev. J. Franklin Carter, rector of St. John's Church, Williamstown, the seat of Williams College, and secretary of the diocesan Board of Missions, spoke of the general mission work of the diocese, and also of the work among college students. The Rev. Donald McFayden, the retiring rector of Grace Church, Amherst, spoke of his work among the nine hundred students of Amherst College and the Massachusetts Agricultural College, of whom about one hundred are counted as Churchmen. The value of the associate mission was discussed by the Rev. Charles L. Short and the Rev. Walton S. Danker, both of Worcester, which is the seat of Clark University and the Worcester School of Technology. Other volunteer speakers, besides these two, were the Rev. Arthur J. Gammack, rector of Trinity Church, Lenox, the Rev. George A. Barrow, rector of Trinity Church, Milford, and the Rev. Dr. F. C. H. Wendel, priest in charge of Emmanuel Memorial Church, Shelburne Falls, and St. John's Church, Ashfield. The only layman who spoke was Mr. Edwin P. Kendrick of Springfield. The outcome of the meeting was a motion, presented next day at the convention by Mr. Kendrick and carried unanimously, that a committee of three be appointed to consider the whole question of diocesan missions, and to report at the next convention.

The eleventh annual convention will meet next year on the fourth Wednesday after Easter, May 1, 1912, at St. James' church, Great Barrington, that date marking the one hundred and fiftieth anniversary of this, the oldest parish of the diocese.

The Bishop-elect

Thomas Frederick Davies was born in Philadelphia, on July 20, 1872. His father, the Right Rev. Thomas Frederick Davies, D.D., LL.D., was at that time rector of St. Peter's Church. His mother was Mary Lang (Hackstaff) Davies. He prepared for college in the Academy of the Protestant Episcopal Church, Philadelphia. Entering Yale, where he was very popular, being in his junior year a member of the Scull and Crossbones Society, he was graduated as B.A. in 1894. From the same university he received, in 1908, the degree of M.A. In 1897 he was graduated from the General Theological Seminary, receiving, in 1898, the degree of B.D. Ordained deacon in 1897 and priest in 1898, he served as assistant minister of the Church of the Incarnation in New York City from 1897 to 1900. Thence he went as rector to Christ Church, Norwich, Conn. On January 11, 1903, he became rector of All Saints' Church, Worcester, Mass., succeeding the Right Rev. Dr. Alexander H. Vinton. He has been honored with the election to many important positions in the diocese of Western Massachusetts, serving on the Standing Committee, the Board of Missions, and as chairman of the Committee on Social Service. He has also been one of the Examining Chaplains, has served as a deputy to the General Convention of 1904, 1907, and 1910; is a member of the General Board of Missions, and secretary of the Missionary Department of New England.

Thus he is eminently fitted, by heredity, by training, and by experience, to fill the high position to which he has been called. His scholarship, his courteous manners, his sympathy with and intimate knowledge of the missionary work of his own diocese and of the Church at large, assures the clergy and the laity who have chosen him their Bishop that he will prove a worthy successor of him who will always be remembered, with deep affection, as the great first Bishop of the diocese of Western Massachusetts, Alexander Hamilton Vinton, D.D., LL.D. The diocese is looking forward to this new episcopate with joyful hope, and with deep gratitude to Almighty God, who, through His Holy Spirit, presiding at the convention recently closed, has guided its clergy and the lay representatives of its parishes to make this happy choice of a spiritual leader.

ARKANSAS ELECTS A BISHOP COADJUTOR.

TO be Bishop Coadjutor, with powers practically of the Diocesan, Arkansas chose last week the Rev. James R. Winchester, D.D., rector of Calvary Church, Memphis, Tenn. A somewhat remarkable letter from Bishop Brown to the Bishop-elect, in which his entire approval of the election is signified, was afterward read to the council.

After calling the Very Rev. Dr. Buckner, Dean of Trinity Cathedral and president of the Standing Committee, to the chair, the Bishop asked the Council for a leave of absence for two years and the election of a Bishop Coadjutor. The request was granted and the council proceeded at once to the election of a Bishop Coadjutor.

The Rev. Mr. Stowell of Batesville nominated the Rev. Dr. Wilmer of Atlanta; the Rev. Mr. Hyde nominated the Rev. Dr. John R. Harding of Utica, N. Y.; the Rev. C. H. Lockwood nominated the Rev. Dr. James R. Winchester of Memphis; the Rev. Mr. Walton nominated the Rev. Dr. Arthur Kinsolving of Baltimore; the Rev. E. W. Saphorè nominated the Rev. Henry H. Hyde of Christ Church, Little Rock; the Rev. Charles L. W. Reese of Pine Bluff nominated, in an eloquent speech, the Very Rev. Dr. Walter Davenport Buckner, Dean of Trinity Cathedral, Little Rock; the Rev. Nicholas Rightor of Hope seconded Dr. Buckner's nomination; Major J. W. Bellamy of Mammoth Springs seconded the nomination of Dr. Buckner.

In a speech in which he expressed his deeply-felt appreciation of the high honor paid him, Dr. Buckner declined to have his name used, as he wanted to second the nomination of Dr. Winchester. Nominations were then closed and the ballot ordered by the president. Dr. Winchester was elected on the first ballot by the clergy and confirmed by the laity. A committee was appointed to notify Dr. Winchester of his election by telegram. The following committee was requested by the council to wait on Dr. Winchester after the adjournment of the council: Very Rev. Dr. Buckner, Major P. K. Roots, Chancellor John T. Hicks, and Mr. S. S. Faulkner.

The election of officers and committees was then taken up and the following were elected: P. K. Roots, treasurer of the diocese;

Election of Officers

S. S. Faulkner of Helena, trustee of the permanent episcopate fund; and the Rev. A. E. Woodward, assistant secretary. Delegates to the Missionary Council to be held in January, 1912, at Austin, Texas: Very Rev. W. D. Buckner, Dean of Trinity Cathedral; Rev. Messrs. C. L. Reese, E. E. Wilcox, H. A. Stowell, Nicholas Rightor, A. R. Lloyd, H. M. Ingham, and Archdeacon E. W. Saphorè.

Standing Committee: Dr. Buckner was reëlected president, with Rev. Messrs. H. M. Ingham of Camden, C. H. Lockwood, D.D., of Helena, H. N. Hyde, rector of Christ Church, Little Rock; and Messrs. P. K. Roots, secretary, R. E. Wait, and A. L. Ferguson of Fort Smith.

At the afternoon session plans were set on foot to have the Helen Dunlap school for girls re-opened. A committee composed of the Rev. H. N. Hyde of Little Rock, Rev. Dr. C. H. Lockwood of Helena, Col. S. C. Sevier of Camden, and Mr. Wilcox of Fort Smith, was appointed to consider the affairs of the school and make plans for having it re-opened.

May Reopen Girls' School

Bishop Brown was present at the close of the council and on motion of Dr. Buckner, was asked to close the council by prayer and benediction. At the close of the council Dr. C. H. Lockwood introduced a resolution to the effect that a vote of thanks be extended Dr. Buckner "for the splendid and impartial manner in which he had presided over the council and that a further vote of thanks be extended to him for the beautiful spirit of self-sacrifice which characterized his action when he withdrew his name and seconded the nomination of Dr. Winchester, making possible Dr. Winchester's election as Bishop Coadjutor."

James Ridout Winchester, D.D., is a southern man by birth and training. Born in Annapolis, Md., March 15, 1852, he was graduated from Washington and Lee University in 1874 and from the Virginia Theological Seminary, where he received the degree of Doctor of Divinity, which degree was also conferred upon him by the University of the South in 1893. He was ordained by Bishop Whittle as deacon in 1877, and as priest in 1878, and spent his diaconate as an assistant at St. James' Church, Richmond, Va. Subsequently he was successively rector at Uniontown, Ala., Wytheville, Va., Christ Church, Macon, Ga., Christ Church, Nashville, Tenn., the Ascension, St. Louis, and since 1906 has occupied his present position as rector of Calvary Church, Memphis. He is at the present time president of the Standing Committee and an examining chaplain in the diocese of Tennessee, and has been a deputy to each General Convention since 1886 except one. He was chaplain of the First Tennessee Volunteers during the Spanish-American war.

The Bishop Coadjutor-elect

Bishop Brown wrote Dr. Winchester a letter in which he stated that no man could have been more personally acceptable as Bishop Coadjutor to him than Dr. Winchester. This letter was read by Dr. Buckner to the diocesan council, the following transcript from which shows that Bishop Brown expects to put no obstacle in the way of Dr. Winchester's duties as practically Bishop in charge of the diocese:

Bishop Brown Approves

"Feeling that God, by providentially incapacitating me for the work of a Bishop and by giving me a consuming interest in the solution of the greatest of Christian problems, that is, how to secure the unity necessary to the world's evangelization, has called me to lay down a lesser for a greater work, I have retained but the minimum of official relationship to the diocese.

"The Coadjutor will therefore be perfectly free to plan the work of his episcopate and to carry it out, without the least embarrassment on account of any necessary reference to me.

"After leaving on June 1st, I shall not return until the expiration of two years, and from that time on, unless you need me, my visits will be few and far between.

"Should you find that the diocese requires more episcopal supervision and work than you can render, I will gladly resign what little of jurisdiction I have retained, so that the way may be open for you to secure the assistance of a Bishop Coadjutor or Suffragan.

"Realizing that by reason of certain well-known differences existing between us on certain doctrinal points, and in order to set at rest any possible doubt that you may entertain to the effect that your acceptance of a position as Coadjutor of the diocese, of which I am, for the time being, nominally the official head, I take this occasion to give you every assurance within my power that so far as I am concerned, and in my judgment so far as the Christian world is concerned, your acceptance of this election need not be taken as significant, even in the slightest degree, of any sanction or approval of my personal views upon such questions.

"Hoping and believing that you can see your way clear to accept the election, your jurisdiction will be, under God's blessing, a long and prosperous one, I am, Very cordially yours,

"WILLIAM M. BROWN, *Bishop of Arkansas.*"

WEST TEXAS ELECTS A BISHOP COADJUTOR.

[BY TELEGRAPH.]

THE diocese determined to give relief to its venerable Bishop by electing a Bishop Coadjutor, with the result that the Rev. James E. Freeman, rector of St. Mark's Church, Minneapolis, was elected to that position on Saturday, on the sixth ballot. Bishop Johnston is 68 years of age, and two or three years ago announced publicly his intention of resigning his diocese, but was dissuaded from doing so, and it is hoped that he may for some years be able to perform some measure of episcopal duties.

The Bishop's address dealt very largely with diocesan matters, and did not refer to the desire, which he afterwards expressed, that a Coadjutor should be elected. Speaking touchingly of the negro work in the diocese, he observed: "On the right solution of this problem, the relation of these two races to each other, the success or failure of our free institutions may depend. Only the religion of Jesus Christ is strong enough to deal with it wisely." He spoke approvingly of the action of the late General Convention respecting the Commission on Faith and Order, and also with regard to missionary advance.

The Rev. James E. Freeman, who was elected Bishop Coadjutor, entered last year upon the rectorship of St. Mark's Church, Minneapolis, and the magnificent opportunities before that parish, with its splendid church building and appointments, have heretofore been set forth in these pages. Mr. Freeman was born in New York City July 24, 1866, and after passing through the public schools was engaged in business for some years before entering the ministry. He was ordained deacon in 1894, and priest in 1895, by the late Bishop Potter, and began his ministry as assistant at St. John's Church, Yonkers, N. Y., with particular charge of St. Andrew's chapel; which latter he left as rector last year with more communicants than were numbered at the mother church. During his rectorship in Yonkers he took a foremost position in public welfare projects, and has done the same in Minneapolis. He was elected to the General Convention of 1907 from New York, but was unable to serve by reason of his removal from the diocese.

The Bishop-elect

WASHINGTON.

WHEREAS, The inspiring suggestion of the President of the United States that the two great branches of the Anglo-Saxon race should resolve to submit to arbitration every issue that cannot be settled by diplomacy—no matter what it involves, whether honor or territory or money, so that war between these two nations shall henceforth be impossible; whereas this suggestion has been taken up, not only by the English Government, but by the whole English people, irrespective of party, with unprecedented unanimity and with an enthusiasm that has had no parallel in our generation.

AND WHEREAS, The representatives of the two countries are at this moment engaged in drawing up a treaty, which shall embody this splendid conception in practical form, so that whenever, in the years to come, differences may arise between England and the United States, they shall, in default of settlement by negotiation, be submitted for final adjudication to an international arbitral court, whose decisions shall be binding upon both nations, without appeal to arms, in any case whatsoever.

AND WHEREAS, It is meet and right that the Church of Him who is the Prince of Peace, should joyfully respond to these noble efforts of our civil rulers to hasten the day when war with all its horrors shall cease—at least between these two kindred nations, knit together by so many ties of language and literature, traditions, ideals, and beliefs. Therefore, be it

RESOLVED, By the clergy and laity of the diocese of Washington, in convention assembled, That we hail with devout thankfulness this great movement for an all-embracing arbitration treaty between the mother country and our own, and we humbly pray that the spirit of Truth and Peace may guide the deliberations of our diplomats in preparing this extremely important instrument, so that when completed it may at once command the approval of the nations concerned.

RESOLVED, That as in England men of all parties and of all creeds have joined hands in support of this proposal of our President, so we make appeal to all the servants of God in our land to unite with us in giving this great movement for peace a religious sanction, believing that the world has reached a stage of enlightenment when war stands condemned, alike by our secular civilization, our moral ideals, and our religious principles.

RESOLVED, That we see in this great movement, so happily inaugurated by the political head of our American nation, the promise and potency of a movement as wide as the world and embracing all mankind, having in view the same blessed purpose, not only ultimately to put an end to war, but to abolish that armed peace, which is to-day a burden and an evil only less than war itself.

THE foregoing resolutions, offered by the Rev. Dr. McKim, were perhaps the most notable feature of the diocesan convention, and they were adopted with apparently only one vote cast in the negative.

The Bishop's address was largely devoted to matters local to

the diocese and especially to matters pertaining to the Cathedral. Work upon the crypt chapel had been commenced, and was expected to cost some $200,000 in addition to its furnishings. That chapel is a memorial to Bishop Satterlee. He spoke at some length also in regard to missionary matters, urging the diocese to greater efforts, especially in connection with the use of the duplex envelope. Speaking of many events connected with the General Convention, he referred to the movement to change the name of the Church, and observed that he would treat of the matter more fully next year. Meanwhile, he urged that "in our discussions of it, we should remember that every one is entitled to express his convictions freely, but as Christian brethren, with all love and courtesy. It does not seem fitting to impute unworthy motives or to suggest disloyalty on the part of persons advocating or rejecting a change. Let all bitterness be put away from us, and let our prayer be that with open mind we may be led to a conclusion that will be for the good of the Church and the glory of God."

Except for the enactment of the resolutions already referred to, there was almost no business other than routine. The diocesan officials were generally reëlected, the Rev. C. Ernest Smith, D.D., succeeding the Rev. T. J. Packard, D.D., upon the Standing Committee.

NEW JERSEY.

ATLANTIC CITY easily lends itself, literally almost gives itself, to conventions; and the 139th annual convention of the diocese that met there last week was memorable for the hospitality, not of the Church only, but of the city itself. The convention was notable also for large attendance, absolute harmony of spirit, and promptness and comprehensiveness of business transaction. The Bishop of the diocese, the Right Rev. John Scarborough, D.D., LL.D., although near at hand, and counselling with different members, in the rectory of St. James' parish, on account of recent severe illness was not in the convention except for a short while at the beginning, and to attend one of the early celebrations of the Holy Communion on the second day.

After the opening service, the divine office, when the secretary had called the convention to order, the Bishop came and made a brief address, regretting his present disability, and outlining the prospective work of the convention. He stated that he would not at that time ask for a Bishop Coadjutor, but if necessary during the year would call for a special convention. On nomination of the Bishop, the Rev. Charles M. Perkins, Rural Dean of the convocation of Burlington and rector of Trinity Church, Vineland, was unanimously elected chairman of the convention. He had been the celebrant at the opening service, and subsequently presided at all business sessions. The convention preacher was the Rev. Robert McKay, D.D., rector of Trinity Church, Moorestown, whose sermon was a thoughtful interpretation of the personality and office of the twelve apostles. On account of the Bishop's illness, his annual address will be completed later, and will appear in the Journal. A fragment only of it was read by the secretary. The Rev. Howard E. Thompson of Woodbury, rector of St. Luke's parish, Newbold-Westville, was unanimously reëlected secretary, and reappointed as assistant secretary the Rev. Charles Bratten Dubell of Glassboro.

The services of the convention were the invariable opening celebration of the Holy Communion; early celebrations on the second day at five altars of the city: St. James', the Ascension, the Church of the Good Shepherd, All Saints', Chelsea, and St. Augustine's; a missionary service on Tuesday evening; and Morning Prayer on the second day. At the missionary service the usual reports were rendered by the convocation treasurers and for the Woman's Auxiliary; and addresses on Missions were made by the Rev. Messrs. E. E. Matthews of Lakewood and Harold Morse of Merchantville. Printed reports of the Rural Deans were distributed in the convention.

Other notable addresses were by the Rev. Dr. Lyman Wheaton for the Church Temperance Society; the Rev. O. A. Glazebrook, D.D., in behalf of the Five Million Dollar Clergy Pension Fund and the Rev. Dr. Wilkins' work in that connection; the Rev. Charles M. Perkins, concerning the proposed missionary canon, which was subsequently adopted; the Rev. Hamilton Schuyler as chairman of the diocesan committee on Social Service; the Rev. James Stoddard in behalf of a proposed new form of blank for parochial reports; and the Rev. W. Dutton Dale, in reporting for the Sunday School Commission of the diocese.

It is noteworthy that two Atlantic City parishes were admitted into union with the convention: the entertaining parish, St. James'; and All Saints', Chelsea. The admission of the newly organized parish of St. John's, Maple Shade, was postponed because technical requirements were not fulfilled in time, but tenure of the property of this parish was given to its vestry by the committee on Church Property.

Elections and appointments effected very little change in existing committees and trusteeship. The Standing Committee was reëlected. The committee on Constitution and Canons is unchanged, the Rev. Otis A. Glazebrook, D.D., being chairman. The Sunday School Commission is the same. Charles Ewan Merritt of Mount Holly was reëlected treasurer of the diocese. A new committee on Social Service was appointed, comprising the Rev. Messrs. H. H. Gifford, Sydney Cross, and Cortlandt H. Mallery, and Messrs. Charles W. Irwin, John C. W. Lammerding, and Philip F. Nix. The existing delegates to the council of the Second Missionary Department were reëlected.

The several trust funds of the diocese are of long existence and most able and faithful management. The reports of them necessarily and deservedly consume much time of the convention. Conspicuously appreciated in the diocese for these trusteeships are such men as Messrs. William D'Olier and Walter E. Robb of Burlington, John N. Carpender of New Brunswick, B. F. Haywood Shreve of Mount Holly, and Harry Humphreys of Camden; together with the convocation treasurers, Messrs. J. Bingham Woodward of Bordentown and Augustus A. DeVoe of Spottswood.

The convention ordered a reprint of the constitution and canons of the diocese; the work to be done by the secretary of the diocese, in collaboration with the committee on Constitution and Canons.

Although so much business of importance was rapidly transacted, the convention felt to be of paramount importance the proposed Title 4, Canon 1, revising and regulating the missionary work of the diocese. This came to final adoption by the convention. It provides for the continuance of the two convocations, allowing also their sub-division if this becomes necessary. Each convocation is to have locally, as now, its own organization, with dean, secretary, treasurer, and executive committee. The new and more important provision of the canon is for a Board of Missions of the diocese, and a diocesan Archdeacon whose appointment with a salary, and for this work exclusively, shall put an end to the office of Dean. The Board of Missions shall comprise the executive committees of the several convocations with the Bishop and the Archdeacon. Although the matter was not discussed at the convention, it is expected that the Associate Mission House at Trenton will eventually be made the diocesan house. The canon is considered experimental. It has been adopted for the purpose of testing its practical efficiency. But its intentions are obvious: to retain, so far as possible, the present order and methods; thus to secure the localizing and concentration of missionary effort and interest; and at the same time to gain for the mission work the unity which has hitherto been somewhat hindered by the convocational system.

HARRISBURG.

THE shortest of the seven annual conventions of the diocese: that was the record made last week at St. John's Church, Bellefonte. A new missionary canon was the chief piece of legislation.

On the first evening the business consisted of the Bishop's address, after Evening Prayer, the organization of the convention and such other business as could be presented. Committees were appointed and the elective committees were nominated. The number of nominations being just equal to the number required on these committees, the usual course of electing by ballot was dispensed with and the elections proceeded *viva voce*.

A large portion of the time of the convention on the morning of Wednesday was spent in considering the question of missions in the diocese. A canon was presented on Tuesday evening and adopted on Wednesday morning to replace that on diocesan missions. This canon correlated diocesan missions with general missions. It provided for the arrangement for missionary services and meetings in the various parishes and missions in the diocese, for the circulation of missionary literature, and for the apointment in every parish and mission of a lay representative who shall assist the minister in charge in coöperating with the Board of Missions. The canon is long, minute, and cumbersome, but is admirable in its minute analysis of the necessities in the case and in its provisions for meeting them. The report of the treasurer showed that the balance in the treasury when he closed his books was something less than $400. Shortly before the convention adjourned he made the statement that sums had been handed in sufficient to make the balance in round numbers $700—a larger balance than ever had been known before. The report of the Board of Diocesan Missions was read by the secretary and showed encouraging progress in the diocese. A new feature in the convention was a special report on the "Forward Movement" in the diocese, ordered by the Board of Missions and read by the Rev. R. F. Gibson. Among the interesting facts that were brought out were: that $589 more had been paid in for diocesan missions this year than last, that sixty more than last year had paid their apportionments for diocesan missions in full, that missionary committees had been appointed in eleven places—in seven of these since last fall, and an every-member canvass had been made in seven places and the same was planned in five more.

Visit to State College

After adjournment on Wednesday the convention made an excursion to State College, eleven miles away, for the purpose of breaking ground for the new St. Andrew's chapel at that place, and of visiting the State College which is located there. The ground was broken by the Bishop, the services provided in the new Book of Offices for the purpose being used. Hymns were sung by a choir of the Church boys in the college, of which there are about a hundred. In

breaking the ground the Bishop was followed by Archdeacons McMillan, Nichols, and Eastment, General Missionary Baker, Secretary of the Convention General Clement, Chancellor Munson, Mr. Hewitt, rector of St. John's, Bellefonte, who had fostered the work of St. Andrew's for years, G. N. Reynolds, treasurer of the Board of Missions in the diocese, by the senior and junior wardens of the mission, Professors Espenshade and Fond, and the minister in charge, Rev. Mr. Frear. The visitors were served at luncheon in the dairy building by St. Margaret's Guild of St. Andrew's.

Church Club Banquet

In the evening the annual dinner of the Church Club of the diocese took place in the Brockerhoff House. At the business meeting, which was held just before the banquet, Mr. Harry S. Knight of St. Matthew's, Sunbury, was elected president for the year, and Mr. F. C. Angle of Christ Memorial Church, Danville, was elected secretary and treasurer. At the banquet the speakers were: Rev. John Hewitt—an address of welcome; President Edwin Earle Sparks, Ph.D., LL.D., of the Pennsylvania State College on "The Church as an Educational Force"; Judge Ellis L. Orvis on "Organization of the Laity for Work"; and "Concluding Remarks" by the Bishop of the diocese. There were eighty men at the banquet.

The Bishop suggested the appointment of a Social Service Commission. This would bring this diocese into line with our neighbors of Philadelphia and Pittsburgh as well as with the dioceses in the state of New York. He dwelt upon the Missionary Movement, and spoke of the success attained by the use of up-to-date methods, especially in St. James', Lancaster, and Trinity, Williamsport. He said: "Most parishes are just learning the great latent power they have for good which is going to waste. A few persons in each parish have been doing all the work and giving all the money, and thus have been overburdened." He commended the Boy Scout Movement and thought that organizations for girls should also have place in all our parishes. He commended a special offering made in Trinity Church, Williamsport, on Easter of $436.46 for the nucleus of a Candidates' Maintenance Fund. "This will be placed in the hands of the treasurer of the diocese, the annual interest accruing to be used at the discretion of the Bishop to help candidates for holy orders."

MISSISSIPPI.

The report of a committee on International Peace, written by Judge W. C. Martin of Natchez, was a notable production, and certain appended resolutions, very much the same as those of the diocese of Washington printed above, were enthusiastically adopted, and it was resolved that a report with the resolutions be sent to President Taft. A novel adaptation of the apportionment system was made on the recommendation of a committee by the formation of an Apportionment Committee consisting of two laymen from each convocation, whose duty it is to apportion the budget reported by a special committee. This last committee estimated a budget consisting of diocesan, educational, and mission needs, and the needs of the General Board of Missions and the Clergy Relief Fund at a total of $25,000. The council gave the Apportioning Committee full authority to apportion this amount to each parish and mission. This was a radical departure and brought forth much discussion. But it is an advance of only $7,000 over the amount given for these purposes last year; and the work of this committee will relieve the Bishop of much personal solicitation for these funds.

The elections generally resulted in the choice of the same officials as heretofore, the Rev. Albert Martin succeeding the Rev. H. Werlein on the Standing Committee.

SOUTH CAROLINA.

There was little legislation at the council of the diocese of South Carolina, held at Yorkville, but much interest over the proposal of the Bishop that the diocese should some time arrange for a negro Suffragan Bishop. He felt that that would be a better solution of the negro problem in the Church than a racial episcopate or an intrusion into the territorial jurisdiction of a Bishop. He felt that the negro needed more than anything else the loving guidance, spiritual counsel, and help of the white race. The appointment of a Suffragan would afford just the outlet for racial ambitions and aspirations needed to develop the race and increase its love for the Church, and would involve the diocese in no additional expense, for he believed the General Board would provide the salary if the diocese wished to elect such a Suffragan, and a sufficient number of Southern Bishops would endorse the plan. He asked that a committee be appointed to confer with the Bishops of neighboring dioceses in order to discover whether these would be willing, and if so to what extent, to "make use of a Suffragan Bishop from this diocese for occasional visitations."

Treating of the movement to change the Name of the Church, the Bishop felt that the change would be misunderstood and would set back the cause of Christian unity. He favored, however, inserting the words "Holy Catholic" before the word Church, on the Title Page of the Prayer Book. "This would make our claim clear to all," but more than this he was not willing to advocate.

The discussion in the council on the question of a negro Suffragan was held in executive session, and a committee was appointed as recommended by the Bishop.

DALLAS.

The Bishop's address was largely given to diocesan matters, referring to the setting apart of the new missionary district of North Texas, and the diversion of funds from the general missionary treasury from the diocese to that new district. Taking up general topics, he warmly commended the Commission on Faith and Order, and then, referring to the Title Page in the Book of Common Prayer, urged that "as we are united by a living bond to the divinely constituted organism of the Body of Christ as originally commissioned by our Lord and empowered by the Holy Ghost on the Day of Pentecost, we should claim our Catholic heritage, and use no divisive word in our official standards born of the controversies of the past." "It must be at once apparent," he added, "that, unless parties within the Church can agree among themselves as to the name by which they wish to be known at home and abroad, it will be a sad business to call the World's Conference on Faith and Order." The most notable improvements within the diocese which he mentioned are the new church building at Sherman, erected at a cost of $30,000, and the beginning of a church at Fort Worth at a cost of $100,000. He spoke warmly of the new canon on Christian education.

There was no legislation of importance. The Standing Committee chosen consists of the Rev. Messrs. C. A. Roth, C. R. D. Crittenton, and J. C. Black, and Messrs. Lewis S. Smith, W. D. Adams, and E. A. Belsterling.

TEXAS.

The consideration of a request by the Bishop for the election of a Coadjutor was the most notable feature of the diocesan convention, and it was finally determined that a committee be appointed to consider whether the diocese can provide for the support of a Coadjutor, and in the meantime the consent of the Church at large is requested for permission that the diocese should enter upon such election by reason of the extent of diocesan work. On the Standing Committee the Rev. R. E. Lee Craig succeeds Bishop Temple.

DELAWARE.

It was a pleasant convention, but one in which very little business was transacted. The Bishop made reference to his election as Executive Secretary of the World Commission on Faith and Order. He had brought this before the Standing Committee ere he gave it definite consideration. They had heartily approved, and now he had the office under serious consideration, and would finally decide during the next six weeks. He then gave in outline some account of the probable effect of his acceptance on the work of this diocese. Later the convention in a resolution expressed its approval of his acceptance, should he so decide.

LOUISIANA.

The convention occurred at the time of the twentieth anniversary of the Bishop's consecration, and was, to some extent, in commemoration of that event. There was almost no legislation of importance. The Bishop was authorized to appoint a committee of three from each church in the diocese for the purpose of raising funds for the University of the South. The place of the late Dr. Warner on the Standing Committee was filled by the election of Dean Barr.

MEETING OF THE NEW CANTERBURY HOUSE OF LAYMEN.

(*Continued from page* 83.)

Strange Action of the Bishop of Hereford

substantially in full a letter to the diocese published in the *Hereford Diocesan Messenger,* in which the Bishop of Hereford announces that, with the cordial support of the Dean (there is no reference to the other members of the chapter), he is adding to the regular thanksgivings for the coronation a celebration of the Holy Communion in the Cathedral on Wednesday, June 28th, at 11:30, "to which I propose to invite both the members of our own Church and also such of our Nonconformist neighbors and friends as may feel moved to join in our worship on this unique occasion." Dr. Percival, continuing, makes a feeble attempt to justify his plan of admitting Protestant Dissenters, as such—*i.e.,* who have not been confirmed and received into communion with the Church, nor desire to be—to the reception of the Blessed Sacrament in Hereford Cathedral on this occasion. Now, even the bare proposal of such a flagrant breach of Church order is enough to make one who is in the least degree at heart a Catholic Christian shudder to the core of his being. I think we may rest assured that Churchmen throughout the country will *not* allow this thing to be done.

J. G. HALL.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

I AM indebted to the Rev. H. P. Scratchley for the following interesting report of the committee on the Suppression of Beggary of the French Constituent Assembly of 1790:

The first proposition was that every man had a right to his subsistence. Beggary in France was caused in 1789 mainly by the lack of work; consequently they advised dividing the idle into two classes: the able-bodied, and the aged or infirm or the children. The able-bodied were to be treated in two ways; for those willing to work, work was to be provided, and here is anticipated General Booth's labor colonies or farms; for those unwilling to work, houses of detention were to be provided where they were to be taught to work or made to work. One-twentieth part of the population of France was poor—in the class of beggars almost.

In September, 1791, this committee proposed that the state form in Paris, as a step for the extension over the whole country, the following:

1. Out of door relief for the sick and aged living in their own homes.
2. Hospices to be built at the ratio of one for each section, distinct from the great hospitals necessary for the study of medicine and reserved for the homeless sick. (There were then in existence these great hospitals which the state was to take over.)
3. Erection of houses for convalescents. (A very much neglected class to-day.)
4. The establishment of two hospitals for the treatment of venereal diseases. (Bicetre had 2,000 applicants of this kind in one year before 1790—it could handle 600.)
5. Establishment of insane asylums—one for those curable, another for the incurable. (Before, all were put together and badly treated, loaded with chains, in darkened cells, sport of cruel keepers.)
6. Foundlings to be cared for and educated in the country.
7. Savings banks for workmen.
8. Isolation hospitals for small pox.
9. Houses for detention of wandering beggars.
10. The fostering of benevolent associations.
11. Municipal lodging houses for those homeless over night.

The state to spend for this from $1,500,000 to $2,500,000; the money to come from the suppressed monastic houses, whose founders had made the relief of poverty the condition of the gift, or a lien on the property, which had been turned aside from its purpose by the abbes in commendans or gross decimateurs.

But can one improve much on this programme? Most of this was carried out in France and is to a very great extent the ideal of the Socialistic government of France to-day.

AN OPEN AIR SCHOOL FOR DELICATE CHILDREN.

"One of the most far-reaching undertakings in preventive medicine that has ever been given to the world," is the way Dr. Thomas Harrington, director of hygiene in the Boston public schools, describes the Castle Island open air school for delicate children. One hundred and sixty-three little ones of the south and west ends of Boston have been given the benefit of open air treatments. The school was maintained last summer at Castle Island under the direction of a special committee of the Woman's Municipal League.

All the children who rode out to the island every morning were selected from the list of 5,000 anæmic and glandular children prepared by Dr. Harrington from statistics of the public schools. None of them were actually tubercular. This is the respect in which the open air school at Castle Island differs from that maintained at Franklin Park. There the intention is to cure tuberculosis after it has begun to develop, while at the island the attempt is to prevent it altogether.

Many of the children in the beginning of the summer were too tired to play, neither were they able to sleep. Great attention was paid during their stay at the island to their diet. Though no meat was given them, they had all the fresh vegetables and nutritious cereals they could eat. There was also a generous supply of fresh milk for them.

Dr. Harrington, in congratulating the committee of the Woman's Municipal League, said that they had done the most advanced work in preventive medicine that had ever been attempted. He said there was a great need in all cities for work along these lines, and if such work could be maintained on a larger scale, the standard of general health of Boston would be raised to a surprising degree.

SPEAKING recently on the subject of social justice, Alexander Johnson, secretary of the National Conference of Charities and Correction, said:

"The day will come when the most efficient social workers will be the school teachers, and it will be necessary for the head teacher to have facts of the children's methods of living at home, as well as those afforded by thorough school inspection."

The recognition of the close relationship between educational work and social problems is an important differentiating characteristic of the educator *versus* the mechanician in the schools to-day; though, as the Pittsburgh *School Bulletin* pertinently points out, "not all teachers are adapted temperamentally or by professional training to take a vivid interest in the social side of the child's welfare. The slow, but continuously increasing demand for social-minded and social-trained teachers, however, will eliminate the purely text-book type eventually. With the passing of the one and the advent of the other will come some of the long-hoped-for adjustments of the curriculum, enabling the schools more fully to adapt their instruction to the necessities and conditions confronting them. In this transformation of the public school teacher, the kindergarten and the playground training schools will have played an important part. They are leading in the socializing of educational work, their methods of work demand the social instinct, and their course of training provides for its development. Some of the same intelligence and acumen will be applied in the professional training of teachers and will result in the production of a broad-viewed, warmly sympathetic, helpfully coöperative type of teacher, a better educator, and the best social worker of her time."

ROOM CONGESTION IN NEW YORK.

During the past year the most important evil in New York City, according to a committee of C. A. I. L., has been the increase of room congestion. "Many of the new law tenements are in bad sanitary condition," declares Dr. Daniels, who makes the report, "showing the effect of hastily constructed buildings of poor material, and are rapidly wearing out. Times have been bad, and numerous strikes have occurred; some, at first, apparently successful; but the workers for various reasons returning to the old familiar conditions. Preventable diseases, such as tuberculosis and pneumonia, are increasing, although large sums are expended to cure them; but dark rooms and overcrowding continue to produce new cases. More money is expended in alms-giving, while the people attend moving-picture shows and attendance at the churches and synagogues has decreased."

MADISON SQUARE GARDEN AS A "PEOPLE'S PALACE."

Prominent New York City officials are interested in having the municipality purchase Madison Square Garden, either by itself or in conjunction with private citizens, if they can be assured that the project can be made to pay. But "can it be made self-supporting as a people's palace?" James P. Heaton of the *Survey* asks. He replies:

"Almost certainly, yes, though the plan is as worthy of subsidized support as the opera or the New Theatre. Certain expenses could be saved by using the garden for similar purposes for a longer period instead of having a dance one evening, followed by athletic games as the next event, with a ball a few evenings after. The city, by using it for purposes for which it now rents space, could make the problem easier. Across the river from New York in Jersey City there is a People's Palace that cost $300,000. It has been self-supporting from the day it opened. It offers for Jersey City just what Madison Square Garden can furnish for New York. City ownership would enlist the interest of hundreds of organizations and be advertising of very great value."

IN BERKELEY, Cal., the policemen are to administer their own discipline. The chief of police a year ago established the "Golden Rule" policy; now he has introduced the idea of self-government in the force.

SOCIAL WORKERS now declare recreation the most powerful agency in raising the subnormal to the ranks of the normal.

THE MAY NUMBER of *The Gospel of the Kingdom* deals with immigration.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

PSALM CXIX. AND THE GLORIA PATRI.

To the Editor of The Living Church:

IN your issue of May 6th I note the following answer to a correspondent: "It may, no doubt, be permissible to sing the *Gloria Patri* after each section of the 119th psalm, but it is not usual."

While this is not a matter of great importance, it is one on which I have, in years past, heard quite acrimonious debates in amateur choirs, and a few weeks ago I was appealed to by a choir on this same subject. A slight passing interest also attaches to it by reason of the specific, or *quasi* technical, use of one word in the rubric which governs the matter, and which reads thus:

"Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections of Psalms. And at the end of every Psalm . . . may be, and at the end of the whole Portion or Selection from the Psalter, shall be said or sung the *Gloria Patri*."

The word "Portion" is specifically used in this rubric, as elsewhere in the Prayer Book, to designate one of the sixty divisions of the Psalter for daily services. Psalm 119 makes five of these Portions. There is no more authority in the rubric for the use of the *Gloria Patri* after the eighth verse of the 119th psalm than there is for its use after the eighth verse of the psalm preceding. But the rubric does make its use obligatory after the thirty-second verse, as being the end of the "Portion" appointed for one service.

Holy Innocents' Church, CHARLES R. HODGE.
Evansville, Ind., May 10, 1911.

FESTIVALS AND SEASONS.

To the Editor of The Living Church:

IT is not often that I strike a false note in the columns of THE LIVING CHURCH, but the Easter number of April 15th contains one which jars somewhat harshly, appearing both in the editorials and in the letter from Presbyter Ignotus.

I refer to the linking of Easter with spring time, a common enough fault but one not expected from either of these Catholic sources. The Catholic Church cannot be limited to the northern hemisphere, and did it never occur to you that in one-half the world Easter is an autumn festival? The simile is a beautiful one, and the idea, and often times the language expressing it, is wonderfully enticing, but how about the Christians of South America, of South Africa, of Australia, and New Zealand, not those transients whose thoughts revert to home and seasons reversed, but those who in their own experience have never connected Easter with anything but the sere and faded autumn?

A similar thought has often occurred to me—and in my own experience—regarding Christmas. Was it none the less Christmas though occurring in mid-summer? And in this connection it appears to me that this thought may very properly be used to disassociate the Christian Christmas from the German heathen festival of Santa Claus, for surely that worthy with his reindeer and Christmas trees can by no stretch of the imagination be associated with mid-summer conditions. Christmas is a universal Catholic festival, while Santa Claus and all his associations are local and northern.

This association of Easter with spring time, as of Christmas with sleighbells and frost, has another baneful effect, for more than one good soul has said to me: "Why, it is but natural that in the spring we should abstain from heavy food." When I reply, "But how about its being 'natural' to practise abstinence in the autumn as our fellow Christians south of the line are required to do?" the fallacy of the argument is brought home.

St. Paul truly likened the resurrection to the springing of the grain from the seed, but, though "it may chance of wheat or of some other grain," he did not characterize it as either spring wheat or autumn wheat.

Very respectfully,
CHARLES F. POND,
Captain U. S. N.

THE NORFOLK CASE.

To the Editor of The Living Church:

WE have all heard a great deal recently about that unfortunate disagreement in Norfolk between the Bishop of the diocese and the rector of Christ Church. But many of us have heard one side only, and we should like to know something about the other side, presuming that there is such a thing, and it would be rather strange if there were not. I am frank to say that on the face of it, and on general principles, I have all along been inclined to sympathize strongly with the rector and what appears to be the overwhelming majority of the congregation. But granting that the Bishop has acted unwisely, and even tyrannically, in this matter, still it appears to me that a great deal of the acrimony and bitterness and useless publicity might have been avoided if the Bishop's wishes had been quietly complied with in the beginning of the controversy—as has been found necessary at the close; the congregation, in the meantime, being persuaded that true loyalty on their part obligated them to try harder than ever to keep things going along in the parish in the best way possible, until such time as some influence might have been brought to bear, or something had occurred, which would have allowed them to resume the old and the desired order of things. Certainly it would seem that the disruption of a parish, and the closing of a church are more important than the matter of reading or of singing the service. And it would seem that now is the time for the people of Christ Church to show what kind of stuff they are made of, by not allowing any such thing as this to destroy the splendid work which they have built up. If they can't have the service sung, then let it be said; the strong probability is that God will hear their prayers rendered in either way, and after all, that is the important thing. If they think that the Bishop is wrong and unjust, then let them keep him so by themselves doing what they must all feel in their hearts is right. It is reported that a Roman priest in Norfolk has kindly invited the people of Christ Church to come to him: now really! Why, of course he has; one would have expected nothing else. But it is to be hoped that none of Christ Church people are poor enough Catholics even to think of doing such a foolish thing.

Faithfully yours,
Paterson, N. J., May 9, 1911. WILLIAM H. WATTS.

To the Editor of The Living Church:

TO an outsider the regrettable state of affairs of the parish of Christ Church, Norfolk, is puzzling. In the diocese of Long Island, the clergy are straining every nerve to get some of the 40 per cent un-Churched to their services, having the hearty cooperation of their Bishop. And now we read of a Bishop of the Church putting his foot down on an attempt to reach the non-church-goer. Forsooth, because his grandfather had never known of the richness of a choral service, the thing was not to be. Evidently the authorities of Southern Virginia do not want the non-church-goer.

Some day God will raise up a Bishop for that diocese, who will be a true leader of his flock and not an iconoclast.

Brooklyn, N. Y., May 8, 1911. NEVILLE N. MCEVOY.

NO PRIEST, NO VALID EUCHARIST.

To the Editor of The Living Church:

DEAN HODGES, in his opening sermon at the recent diocesan convention of Massachusetts, contends that a lay, sectarian Eucharist must be a valid Eucharist, because "everywhere" a lay Baptism is admitted to be a valid Baptism. But the one sole authority for the validity of lay Baptism (that is, Catholic tradition) is the authority which clearly and emphatically pronounces a lay Eucharist to be *invalid*—not merely irregular, as Dean Hodges would have it, but invalid; absolutely null and void. In this American Church even a deacon who should dare attempt to celebrate the Eucharist for a dying person would be deposed from his office as guilty of impious sacrilege, in having attempted a function which only a priest can validly discharge. Upon this point the tradition and law of all branches of the Catholic Church, Anglican, Roman, Eastern, is one—that none but a priest of Apostolic Succession can under any conceivable circumstances celebrate a valid Eucharist. Surely if Catholic tradition is good to prove the validity of lay Baptism it is equally good to prove the absolute invalidity of a lay Eucharist.

I believe the minds of a majority of our clergy are made up upon this point. Let such, then, resolve to follow the leadership of no man in the "Unity movement" who is attempting to have this Church violate the principles of her ordinal. CUSTIS P. JONES.

Baltimore, May 13, 1911.

IT IS AS refreshing as a spring day to meet a Christian man who carries with him the atmosphere of a Christian life. Now and then this privilege comes. Such a man has made not only a profession of Christianity which can be detected when in a religious meeting, but wherever you meet him and under whatever circumstances, he is refreshing. He lends exhilaration and inspiration. There is the flavor of an attractive saintliness in his life. The exacting and trying demands of business have not robbed him of sympathetic warmth and geniality. He imparts the tonic and strength of hope and assurance in the realities of religion. More than this, he reveals a quiet enthusiasm in the religious inheritance which has enriched his own life. You will find him invariably linked in with generations of men who have led in the great religious enterprises of the age and who carry on to achievement these enterprises which find rootage in a common faith and a common interest.—*The Standard.*

Literary

DEVOTIONAL.

The Christian's Day. A Book of Meditations. By the Rev. J. G. H. Barry, D.D., Rector of the Church of St. Mary the Virgin, New York City. New York: Edwin S. Gorham.

The author has already helped many souls by his very beautiful meditations on the Holy Spirit, published a few years ago, and now he gives us another volume of Meditations on ordinary Christian duties. These meditations were prepared for a retreat for the associates of the Sisterhood of St. Mary at Peekskill, N. Y., but have been used on various similar occasions. The easiest way to form a judgment regarding the meditations was to use them for one's own private meditations, and that has been done with most satisfactory results. Dr. Barry combines in a wonderful degree deep theological learning, profound spirituality, beautiful English, and abundant common sense and power of diction. Each address is characterized by these qualities, and they cannot fail to help any devout person who uses them.

It is difficult to select any one meditation for comment, where all are so good; but perhaps the one on Relation to Others may be mentioned as strong and useful. FRANK A. SANBORN.

The Love and Wisdom of God. Being a Collection of Sermons by Edward King, D.D., sometime Bishop of Lincoln. New York: Longmans, Green & Co.

Anything written by the saintly Bishop King is most welcome to Catholic Churchmen. To one who has had the pleasure of the Bishop's acquaintance this volume is doubly acceptable; for it recalls his simplicity, which covered profound learning and sanctity.

The sermons are divided into five groups. The first division contains six university sermons, preached at St. Mary's, Oxford, in the pulpit so long adorned by the eloquence of John Henry Newman. Then there are five sermons preached at Christ Church Cathedral, Oxford, where Dr. King exercised his ministry before his elevation to the episcopate. Next are three sermons preached elsewhere in Oxford. Then follow five sermons preached in Lincoln after he became Bishop, and then follow twelve miscellaneous sermons preached on various occasions.

Perhaps the most important and characteristic of the contents of the volume are the addresses given at Lambeth at a retreat for all the Bishops of the Anglican communion in June, 1897. In these addresses his profound humility and spiritual powers are wonderfully manifested. The paper on Clerical Study, which concludes the volume, also shows the Bishop's learning and his profound modesty. Among the holy and humble men of God in this generation Bishop King is entitled to a high place. FRANK A. SANBORN.

IN HIS LATEST BOOK, *In the Dark and Cloudy Day* [Holder & Stoughton, London; George H. Doran Co., New York], the Rev. George H. Knight writes for the sick, the troubled, and the sorrowful. Mr. Knight writes with deep sympathy and feeling, and the twenty chapters of the book furnish meditations, thoroughly evangelical in character and full of helpful and stimulating thought. The book is a consoling one for those who are passing through the shadows. While it does not emphasize the sacramental side of Christianity, which to a Churchman is full of the spirit of consolation, it is nevertheless a volume that will exercise a real ministry of comfort, the more so as it well balances the complete humanity as well as the eternal divinity of our Lord.

THE REV. George Duncan Barry, in *The Transfiguration of Our Lord* [Longmans], gives an excellent critical and devotional commentary on the four narratives of this event in the life of Christ. There are chapters on the place of the Transfiguration in our Lord's life, its meaning for the three apostles, and its permanent teaching for the Church. The treatment is most thorough and satisfactory.

THE UNITY OF THE CHURCH.

The Sevenfold Unity of the Christian Church. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. New York: Longmans, Green & Co., 1911. Price, 75 cents net.

This is a wholesome and opportune book. The problem of unity is just now engaging considerable discussion; and its importance is such that every sound contribution to its consideration is of moment. The Bishop says, "The subject is not treated controversially, but devotionally; not with any thought of plans and schemes for reunion, nor as giving heads for a theological treatise, but with the intention of getting behind ecclesiastical points of difference or agreement, and of seeing what are the *real spiritual principles* involved in the unity of the Church."

The book is devotional in form and temper, and is designed to encourage among ourselves—"in family and social life, as well as in the ecclesiastical life of our parish and diocese"—the attitude which will enable us to do our part in fostering unity. The basis of treatment is the opening portion of the fourth chapter of the Epistle to the Ephesians; and the seven lines of Christian unity therein mentioned are considered in due order.

In Christian unity there must be "one body." That is, the unity is external as well as internal, obeying the law of the Incarnation; and the Christian Church is an organism, not a mere adding together of fragments—an organism in which variety is harmonized for spiritual ends within the body, as well as for economy of resources in extending the kingdom.

There must be one Spirit—the Holy Spirit—in the body, holding it in one, and enlightening, quickening, distributing diverse measures of gifts, binding together the living and the departed, and securing a truly interior unity of spiritual life and action.

Then there must be "one Hope"—a hope that looks not only to the removal of sin, but to positive growth in the graces which the sacramental life is designed to make possible. It is a "collective hope," in which all grow in unison, although with individually varied lines of development, in a common fellowship which shall merge into the social joys of the world to come. We pray "*Our* Father," for our wants centre in a common hope, which is Christ in us.

"One Lord" is the Head of the Church, which is bound to Him by baptism. Jesus Christ is that Lord, by reason of His supreme human perfection and by reason of His being very God—the sovereign over all human life.

"One Faith" binds all together, having "Jesus is Lord" for its central article. This faith is guarded by the Catholic Creeds, and is not to be confused with speculations concerning matters which are suggested by, but not defined in, revelation. It is a faith which has moral bearings, and cannot be truly contended for in dissociation from life. Thus we learn to believe in the three divine Persons—not as a mere abstract reality, but—as constituting the living Centre of life and self-surrender.

There is also "one Baptism," for grace as well as truth were brought by Jesus Christ, and this grace is conveyed by external means suited to our composite nature and our natural mode of apprehension. Baptism unites us to God in a gift of life which needs no repetition, and which constitutes the basis of all else in the Church. Its human side is also significant of what is a common point of departure for all Christians.

Finally, there is "one God and Father of all," who does not divide His claim with Satan, and whose supremacy and essential unity are not disturbed by the tri-personal mode of divine subsistence. His Fatherhood is designed to bless all mankind, although reaching out through and from Jesus Christ, the Only-begotten. All men are called to sonship, and therefore all are honorable objects of our love and missionary activity.

Such in general is Bishop Hall's line of thought, and the truth and value of it can hardly be gainsaid. It suggests the reflection that unity is a thing which cannot be attained by any short cut or hasty scheme. It must come through growth, and as the result of a deeper love, a riper mind, and a more reverent regard for divine arrangements than we have heretofore displayed.

The conferences which are now going on between men of separated Communions constitute the only available method on man's side of quickening the advent of reunion; but their success depends upon preserving the things which Christ permanently established, and upon giving them the first and last place in our thoughts and lives. F. J. H.

Notes on the Papal Claims. By Arthur Brinckman, Chaplain of St. Saviour's Hospital, London, N. W. Author of *Notes on Islam, Notes on the Care of the Sick, Hints to Penitents, Love Beyond the Grave, Notes on the Catholic Faith from Dr. Pusey, Notes on Rescue Work*, etc. London: A. R. Mowbray & Co. The Young Churchman Co., Milwaukee, American Agents. Price, $1.00; by mail $1.10.

In a volume of something over two hundred pages the claims of the Papacy are quite thoroughly examined and, from our point of view, thoroughly refuted. The author is careful to discriminate between the Papal system as a "machine," which demands the obedience of the whole Christian world, and the reverence and devotion which characterizes the individual Roman Catholic very often in our own day, as in ages past. He has no quarrel with the latter, but contests the supremacy of the former to the uttermost degree. He shows the inconsistency between the position of Roman Catholics in England to-day as compared with their position a century ago, and then, examining the New Testament, is able to point to innumerable passages, important and unimportant, with which the theory of Petrine supremacy is wholly inconsistent. This extends through about half the volume, at the end of which we have briefer considerations of the Papacy in history and in the present day. Both sorts of arguments are well presented, and we find Papal Claims as foreign to Catholicity as to the New Testament.

One wishes that it were not necessary to treat Roman Catholicism in a controversial manner, but one would be blind to the actual condition of the religious world to-day who doubted that necessity. Mr. Brinckman has done his work exceedingly well.

Department of Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

FOLLOWING our eulogy of maps comes a request for more than we can supply. Since this department is for *Woman's* work—brain work included—we feel at liberty to say that Dr. Hopkins disclaims credit for originating the maps and says that Mrs. Hopkins was the one who did; so, like many good things, it can be traced to an Auxiliary source.

The Daughters of the King, with their multifold activities, are holding many conventions just now.

Their fifteenth annual council in the diocese of Washington was held in Christ church, Georgetown, on April 27th. The programme consisted of a quiet hour at 10 A. M., conducted by the Rev. W. J. D. Thomas; and the Holy Communion, at which there were over 300 communicants. The afternoon session was largely routine, varied by an address by the Rev. Mr. Davenport and a question box conducted by the Rev. W. J. D. Thomas. On Sunday, April 30th, St. Thomas' church, Washington, was well filled with the different chapters of the society. Each branch marched to its appointed place, accompanied by a standard-bearer The sermon was preached by the Rev. G. Freeland Peter of Epiphany Church, and was one of the most helpful sermons which could have been given to the assembled girls.

ASCENSION CHAPTER, Daughters of the King, Baltimore, has made its annual report and shows a great deal of work both in and out of the parish. Under the leadership of their consecrated directress, sixty women, some in homes, some in hospitals, some in schools, some in offices, by their lives and by their prayers are making themselves felt in many ways. Their work consists of calls on the sick, hospitality calls, Sunday school calls, letters, and efforts to bring persons to Baptism and Confirmation. At the Robert Garrett Hospital they have provided a service every morning for nurses and each Sunday afternoon a service for the children. They have assisted also in the services at the university hospital, and at the Home for Fallen Women they have held a service, consisting of Evening Prayer and an address, once a month. The members are represented in the Auxiliary, the Sunday school, the Chancel Guild, and the Mothers' Mission.

IT WAS evident to all who were privileged to attend the eighteenth annual convention of the Daughters of the King in Maryland, held at Memorial church, Baltimore, April 26th, that this order is not the least of the many good works of women in the state. To have listened to the lofty ideals given by the Rt. Rev. Dr. John G. Murray, Bishop of Maryland, was to be filled with help, strength, and inspiration for increased usefulness in the coming year; and to have heard the reports of the fifteen chapters present was to realize that "our labor is not in vain in the Lord," but is by His all-sufficient grace, bringing forth fruit.

The convention was further made interesting by the presence of the general secretary, Miss Behlendorff of New York, whose beautiful address was full of practical thoughts which will long be remembered.

The following officers were elected for the coming year, after which the convention was brought to a close: President, Miss Mary C. Packard, Ascension Chapter; vice-president, Mrs. Charles Beers, St. Michael and All Angels' Chapter; secretary, Miss Margaret Shafer, Memorial Chapter; treasurer, Miss Helen Sherbert, St. Barnabas and St. George Chapter.

DELEGATES to the nineteenth annual meeting of the Western New York diocesan Council of the Girls' Friendly Society assembled in Christ church, Rochester, on Wednesday, May 3d, and conducted two business sessions. The officers of the council are: President, Mrs. Robert Matthews, Rochester; first vice-president, Mrs. W. T. Atwater, Buffalo; second vice-president, Miss Bertha Wood, Rochester; secretary, Miss Harriet E. Bull, Buffalo; treasurer, Mrs. J. M. Harrison, Rochester. As a preliminary the delegates attended a supper given in the parish house on Tuesday evening and listened to an address in the church by the Rev. W. R. Goodwin. The Holy Communion was celebrated at 9:30 Wednesday morning, the Rev. J. W. D. Cooper being celebrant and the Rev. Brayton Byron making the address.

At the business meeting which followed, the reports of the officers were read, after which an elaborate luncheon was served by the Christ Church branch, under the direction of Mrs. O. H. Chapman. At the afternoon session there were present about seventy-five delegates, together with many of the local clergy. Prayers were said and an address made by the Rev. J. W. D. Cooper of Geneseo. It was voted that the memorial fund be sent this year to Deaconess Ridgely at Wuchang, China. It was announced that the holiday house at Conesus Lake would be open this summer to members of the society. The president's annual report showed that there were 1,600 members of the Girls' Friendly Society in the diocese. A number of papers were afterwards read.

THE ANNUAL meetings of the Woman's Auxiliary are now being held in many dioceses. Reports are at hand concerning a number of them. In ATLANTA they held their session on May 10th at St. Luke's church, when the president spoke on the particular subject of Prayer. Addresses were given on the general subject of Mill Settlement Workers, among whom an interesting work has been undertaken by the Auxiliary. In WESTERN MICHIGAN their meeting was at Allegan, beginning with an informal gathering at the parish house on an evening, and on the principal day there was a talk on the General Convention and a model study class. INDIANAPOLIS Auxiliary women held their annual meeting at Christ Church in the see city on the 7th inst., giving particular attention to Junior matters. In future it is likely that the annual meetings will be held in the new Cathedral, now nearly completed. The Juniors of MARYLAND held an annual meeting on the 6th inst. at Memorial church, Baltimore. Four new branches have been organized during the year, there being now thirty-six within the diocese. Two scholarships, one in China and one in South Dakota, are supported by three branches.

IN OUR last number reference was made to some good annual reports. One of these, the Ohio branch's year book, has unusual scope and we deem its perusal very inspiring to the women of that branch and many others. The reports of its officers are very complete, not being confined to statistical records but going into methods and telling of needs. We note that each officer has two or three pages of solid letter-press; there is the address of the president, the report (nearly four pages) of the secretary; four more pages in the Junior Auxiliary's report; the Babies' branch, reports from the convocations, the United Offering, the Church Periodical Club, Bishop Leonard's report—we consider this a very original feature—an article on the annual pledges and an article, "The United Offering and How We Collect It in Our Parish." "Our Parish" is Trinity Cathedral, Cleveland, and the method employed is as follows:

> "Annual instead of triennial offerings are urged upon its members, and every woman on the parish list is solicited, by one of a committee of twenty solicitors. Solicitation is either personal or by letter. Each solicitor is furnished with a type-written copy of her quota of names and addresses, followed by ruled spaces for recording data concerning amounts pledged, received, etc.; also with all the neeessary stationery, postage, pledge-blanks and letter-forms. On the third page of each sheet of note paper is printed a brief statement of the purpose of the United Offering movement, its results, its growth, its future, and its prayer. Each woman in the parish receives a pen-written letter asking for an annual pledge, or reminding her when her existing pledge is payable; enclosed with this are blanks and a self-addressed stamped envelope, to induce prompt reply. In response to these appeals there has been paid into the treasury during the last two years more than the total United Offering of the three previous years.
>
> "The method is based upon the right principle, it is most thorough in its operation and the results are very gratifying."

BLOOMINGTON, IND., has been for many years the seat of the State University, and for almost as many years has the Church been inadequately represented there. A few years ago, on the request of Bishop Francis, the Auxiliary selected this college town with its thousands of men and women students as an especial object of work. Just a year since a beautiful new stone church was completed, past which, daily, hundreds of these students must go. The Auxiliary presented to it a communion service made from gold and silver given at the Epiphany service. The vicar, the Rev. William Burrows, with much gratitude and pleasure now makes known a great addition to the usefulness of the parish in the possession of a beautiful stone house adjoining the church, purchased from a college fraternity, and to be used as a house for Church girls attending college. It is to be called St. Margaret's, in memory of a venerable Churchwoman living in Bloomington, and will accommodate about thirty persons. Great pleasure is felt throughout the diocese at this acquisition, so potent for great influences. The house is to be furnished for occupancy at the fall term. It is thought the Junior Auxiliary of the diocese may interest itself in this new possession.

A MEETING comprised of the mission study classes conducted weekly throughout Lent in all the parishes of Buffalo and vicinity having branches of the Woman's Auxiliary, was held in Trinity parish house, Buffalo (the Rev. Cameron J. Davis, rector), on Wednesday afternoon, May 10th. Mrs. R. L. Kirtland of St. John's Church, Buffalo, who assists Mrs. Thomas B. Berry of Geneva in the work of organizing mission study classes in this diocese, presided over the meeting and gave a most interesting summing up of the subject pursued during Lent, which was the Negro Missions of the Church. A pleasant feature of the meeting was a musical

and literary programme. The offering of $24.50 was given to St. Philip's (colored), Buffalo.

A TWO-DAY session of the Woman's Auxiliary in Detroit marked the thirty-first year of that organization. Thirty-one years is quite a venerable history in these days of sudden and rapid changes. It takes us back to the beginning of Bishop Harris' episcopate, and the enthusiastic body of women whom he rallied to help on missionary work. And as a worthy helper the name of Rufus W. Clark shines among us as a bright star.

The influence of those early workers surely was among the large assembly gathered in St. Joseph's Church, Detroit, May 8th and 9th. And the ever beautiful service of the Eucharist was the assurance to them that God was among them and would bless them. There were representatives not only from the Detroit churches but from all the principal parishes and missions of the diocese.

Bishop Williams, in his opening address, called missions the life-blood of the Church, and warned the Church members never to become so absorbed in concern for their own parochial success that no time or money was forthcoming for missions. The Bishop went on to say that the northern counties of the diocese were being settled so rapidly as to form a crisis in our history, and that it behooved the Church to be prepared and to be able to meet the demands of the recent development by planting more missions in this section.

The Rev. Dr. Sayres, general missionary, gave an account of his work. Reports were made by the various branch societies, showing what each has done in the past year. Pledges were made for the ensuing year for diocesan, domestic, and foreign work. At the opening service the sum of $2,200 was placed upon the altar, a memorial to the Rev. Dr. Clark, the interest of which should be used by the Bishop to aid students preparing for the ministry and for aiding missionary work; and $300 by the women of St. John's Church, Detroit, as the Minor Memorial fund in behalf of scholarships. At the election of officers Mrs. Frederick B. Stevens was again made president, and many of the former officers were rechosen.

One interesting feature of the second day's session was an address by Archdeacon Wentworth of the diocese of Lexington, describing mountain life in Kentucky.

THE WOMAN'S AUXILIARY of St. Peter's Church, Baltimore (Mrs. Henry Williams, president), reports nearly double the missionary work of last year in offerings and contributions, despite the fact that for some months past St. Peter's has been without its own parish home.

WE WOULD LIKE to know if the Auxiliaries at their annual meeting find ample time for the various branches of their business? Try as one may, it seems hard to secure more than three hours in which to hear and discuss reports, elect officers, and listen to addresses. With a service in the morning, followed by luncheon and the necessary social hour, it is 2 o'clock before any real business can begin. We would like to have some suggestions as to a more economical management of the Auxiliary's annual day.

DEATH OF REV. DR. SEIBT.

THERE died on Saturday evening, May 13th, at his home in Detroit, the Rev. Charles Theodore Seibt, D.D., *professor emeritus* of the General Theological Seminary, New York. His death was caused by pneumonia. Dr. Seibt was born in 1839 in Saxony, took his theological work at Leipzig University and the General Theological Seminary, New York City, graduating at the latter in the class of 1863. He was priested by Bishop Odenheimer of New Jersey in 1864; was assistant at the Church of the Holy Apostles, New York City, and rector of the churches at Matawan, N. J., Olean, N. Y., and Brockport, N. Y. From 1866 to 1868 he was a professor at Racine College, and afterward he was successively professor of dogmatics at Bexley Hall, Kenyon College, and of ethics in the General Theological Seminary, from which latter chair he resigned in 1903 and was made *professor emeritus*. He has since lived in Detroit.

He was buried from St. Joseph's Church, Detroit, Tuesday morning, May 16th, at 10 o'clock. The service consisted of the Burial Service of the Church and the celebration of the Eucharist, at which Bishop Williams was the celebrant. The pall-bearers were clergy in vestments and the clergy assisting in the service were the Rev. Dr. W. F. Faber, rector of St. John's, the Rev. Dr. John McCarroll, Canon of St. Paul's Cathedral, and the Rev. Paul Faude, rector of St. Joseph's.

"SELF IS THE mother of the biggest brood of evils in the world: self-interest, self-will, self-esteem, self-conceit, self-love, self-ease, self-indulgence, and self-gratification."

PASSERS-BY.

What do they see, the passers-by?—
Little of all I have to fear,
Naught of the treasures whose price was dear,
Nothing but just the hour that's here—
And never the hours that wasted lie.

What do they know, the passers-by?—
What to them is the rain of tears,
The battles grim that adorn the years,
The long-dead songs that assail my ears,
The cherished names that I dare not cry?

What do they care, the passers-by?—
They have their own gray way to tread,
They have their own ascent to dread,
And their own wild grief for their own dear dead,
And their own eternal asking of Why?

Yet am I only a passer-by:
Beneath their surface I cannot go,
I can understand only what they show;
And though I long to be kind, I know
To them I, too, am a passer-by!

—*Lilla B. N. Weston.*

HENRY FLANDERS.

BY ROLAND RINGWALT.

WHEN a lawyer past fourscore, a veteran student of history, a lecturer and editor of national reputation, a Churchman active in long past diocesan contentions passes away, one thinks—what a varied intellectual life was his! Those who remember the fine courtesy of the man, who knew his relish for all that was best in law and literature, feel that they have sustained a loss. Here was a man who represented the best traditions of the old Philadelphia bar, who vividly remembered Horace Binney, who had known men who had argued cases before Marshall, and who had seen old lawyers who had listened to the rulings of John Jay and cheered the eloquence of Fisher Ames.

Henry Flanders came from New England to win and hold a reputation young lawyers may well envy. Apart from his strictly professional labors in the courts, his annotations of legal authorities, and his lectures to law students, he was fond of the great personalities of the bar and the bench. His *Lives of the Chief Justices* was an attempt to do in this country what Lord Campbell did in England, without the wealth of materials that lay ready to Lord Campbell's hand. Within a few years Mr. Flanders republished his life of John Marshall, and it would be difficult to find a nobler specimen of recent biography. Avoiding the abstruse and the technical, he told of Marshall the great American, the soldier, the citizen, the envoy, the jurist, and told all this in language not unworthy of Washington Irving.

During the bitter conflicts that at one time agitated the conventions of the diocese of Pennsylvania Mr. Flanders was a champion of St. Clement's parish. A pamphlet of his drew forth a counterblast from Dr. Goodwin of the Divinity School. Sir Walter Scott tells of a controversy between a zealous reformer and a devout prior in which fully as much zeal as Christian charity was shown. The spirit of to-day is less polemical than that of the late seventies. It is not the desire of him who writes this to discuss any of the points involved, simply to mention that Henry Flanders had the fire of Job's war horse in his veins and that he stood by the weaker side in a bitter feud. After the controversy, it was delightful to see his hearty respect for Dr. Goodwin because Dr. Goodwin was a well read canonist. Once more pardon the trite phrase, "the ironies of fate." No Low Churchman ever paid the living Daniel R. Goodwin a higher compliment than he received from Henry Flanders, and no man since his death has paid him a warmer tribute than Henry R. Percival.

Possibly, dear reader, thou mayst find on some second-hand book stall *Memoirs of Richard Cumberland* with notes by Henry Flanders. If thou seest it, buy it, even if it takes thy car fare and it be necessary to walk home. Cumberland was the grandson of the famous scholar Bentley, a man of considerable knowledge and experience. Yet it is doubtful whether Cumberland is as interesting as the notes. Few active lawyers would have the industry to collect and the skill to classify the odd bits of information Henry Flanders gives us.

There were old lawyers who deemed it not unprofessional to be eloquent. John Marshall, at times, was pathetic in his

decisions. William Wirt cultivated the graces of oratory and literature. In Mr. Flanders' early days the greatest orator of the Union was a lawyer named Daniel Webster; the master of passionate speech was a lawyer named Henry Clay; the brightest, wittiest man in the country was a lawyer named Rufus Choate. In Philadelphia that strange and memorable character, David Paul Brown, was perhaps as proud of his knowledge of Shakespeare as of his legal acquirements. Joseph Story seemed equally happy in unraveling the most intricate black letter documents and in preparing sentences of exquisite beauty. In fact, Story rose from a sick bed to deliver an eulogy over the bodies of the naval heroes, Lawrence and Ludlow, and his oration is still treasured among New England's patriotic speeches. Within twenty years Edward J. Phelps proved that the old ideal of a lawyer who was also a man of literature, a lover of beautiful English, was attainable.

Many say that that ideal is gone, but ideals never die unless they deserve to die. While Henry Flanders was preparing for his work he had such models as Webster and Clay and Story and Choate before him. The West knew the power of Choate because his famous pupil was Matthew Hale Carpenter, to-day only a memory, and Henry Flanders, long after Choate and Carpenter, long after William M. Meredith and Jeremiah S. Black, long after Sergeant and Binney, held up the standard of what a reading, studying lawyer may be. Pleydell, the delightful old lawyer in *Guy Mannering,* says that a lawyer without history and literature is a mere working mason; with these he may claim to be an architect. Henry Flanders was one of the architects.

While students will never be numerous, there will always be a few men who love to gather knowledge and to communicate it. A fine specimen of this type has been gathered to his fathers. Henry Flanders did not find law a jealous mistress, but a broad-minded schoolmistress, who encouraged her pupils to read and reflect on matters outside the statute books. The voice is stilled, but the libraries are richer for his life and the courts will cherish the memory of the old man who has left the example of one who studied and who prayed.

"THE GUARDIAN" ON THE NEW YORK CATHEDRAL

THE consecration of a portion of the Cathedral of St. John the Divine at New York last week, says the (London) *Guardian,* is a very important event in the history of the unfortunately named "Protestant Episcopal Church" of America. Erected on a commanding site on the Morningside heights, it is described as dominating the Empire City, as the Sacré Cœur on the hill of Montmartre dominates great part of Paris. It was perhaps time that the Episcopal Church in the United States emerged from the comparative obscurity produced by the relative paucity of its numbers and built great and splendid Cathedrals as it is now doing in Washington and New York. That many non-Episcopalians have contributed to the great fane which the Bishop of New York consecrated on Wednesday week is pleasant news; we may hope that these contributors may eventually become worshippers beneath the soaring roof they have helped to build. The Church in the New World is unhappily still suffering from the indifference, the timidity, and the pedantry of the Church at home in the days when its infant steps needed strong and kindly guidance. Much leeway has, no doubt, been made up, but the arrears are enormous. The lesson ought not to be lost upon those who look across the border into Canada, where also the Church is as yet not only in a minority, but in such a minority that it comes after the Roman Catholics, Methodists, and Presbyterians.

THE BESETTING SIN OF THIS CHURCH.

THE BESETTING sin of "This Church" in any new endeavor in any direction, says the *Southern Churchman,* is the spirit of criticism. It seems more natural for us, for some reason, to criticise than to coöperate; to pick flaws in a plan than to help in making a success of the plan. We display this spirit so often that an illustration is quite superfluous, though doubtless many illustrations will readily occur to ever reader of these words. In fact, where any "new departure" is suggested, we seem to be the nursery and home of natural-born and spontaneous critics; and we are always promptly ready with many suggestions as to how any given proposition could have been greatly improved upon; and so interested do we become in "improving" the proposition that we lose sight of the fact that the proposition was not made to be "improved" but to be put in practical operation.

ASCENSION DAY.

ASCENSION DAY or Holy Thursday is one of the chief festivals of the Church year. The importance with which the day is regarded by the Church is shown from the fact that for it we have special lessons, and psalms for Matins and Evensong, and like Christmas, Easter, and Whitsunday, we have a Proper Preface appointed for the day. This last gives it a place with these great festivals of the year.

With a great many people the observance of the day has fallen into disuse. This fact is a sad one, for we cannot afford to lose sight of the truth which is presented by this great feast day of the Church. Step by step we have studied during the year the great events in the incarnate life of Christ. From the cradle at Bethlehem we have gone forth to Calvary to see the perfect human nature of Christ manifested, capable of atonement for all the world, while Easter has declared the perfection of His Divine Nature in the glorious victory over death. As we contemplate the Ascension with His disciples, we see the culmination of His work, beholding the everlasting doors open, while angels sing the praises of the Lamb, as He celebrates the eternal victory, crowned with glory and worship.

On this day the children of God witness the great Christian high priest enter the Christian's Holy of Holies with the Blood of the Lamb, and standing before the altar in heaven He offers the complete and perfect sacrifice for the sins of men. Here we behold the complete act of the work of redemption, and have full assurance of the acceptance of that work which was to win for man everlasting life with God. Let us not permit the day to pass without feeling the obligation it places upon us to mark the holiness, and to take from it the blessedness, which it carries to Christian men. Let not the mere statement of our belief in this article of the Creed satisfy us, while we fail to take into our hearts for blessing and comfort the full significance of this great truth. The doors of heaven have been opened to humanity, human nature has been exalted, and the human soul that finds no rest, until it finds it in God, has been assured that the way has been opened, and its highest life can be consummated, for the everlasting portals have unfolded, and the doors stand wide open to receive him who ascends with Christ on high. —*Lion of St. Mark* (Evanston, Ill.).

A MODERN FALLACY.

ONE OF THE greatest modern fallacies in the treatment of children lies in the idea that they are not interested in anything which they do not understand. As a matter of fact, the very words which attract them most, and which you hear them repeating over and over again to themselves, are not "the words of one syllable," which you have so carefully chosen for them as being within their comprehension, but they are words like "obstreperously," "terrifically," to quote a three-year-old little girl. Children are as much attracted by the mystery of life as normal adults. A stupid old person says: "Oh, Church services, confirmation, Holy Communion, can't mean anything to a child." It might just as truly be said that a beautiful piece of natural scenery can mean nothing to a child. Yet we bring children into the country. Wordsworth understood. He had been walking upon the beach near Calais and expatiating upon the natural beauty of the ocean. The little girl beside him had said nothing. He did not dismiss her with the thought, "Oh, natural scenery like this can mean nothing to a child." No, he said:

> "Dear child! dear girl! that walked with me here,
> If thou appearest untouched by solemn thought,
> Thy nature is not therefore less divine.
> Thou liest in Abraham's bosom all the year;
> And worshipp'st at the temple's inner shrine,
> God being with thee when we know it not."

How often lovers of little children are startled by this fact. How often they are humbled to find that the child was nearer the full understanding of the mystery than the duller sense of maturity. And the child, ignorant of the technicalities of theology and its definitions, was yet familiar with its sublimities.

A boy was looking out of the carriage window at the gravestone of a large cemetery we were passing. He was just at the age that knew and thought nothing about death, as we would say. In response to a question he said: "I was just thinking of how much sorrow is represented by each of those stones."

Another little boy whom we knew said, when there was a death in the family: "I think God knew how much ——— suffered and how lonely she was, and just said to her, 'Come up here out of the cold.'"—*The Messenger* (S. S. J. E.).

THE RETURN that Jesus in the Blessed Eucharist wants from us is our faith and our love—loving faith and grateful love. And, blessed be God, many do return Him love for love. He reigns supreme in many hearts. What faith, what hope, what charity, what patience are exercised and have been exercised in thousands of hearts, at every moment of the Church's existence, through the grace and strength and sweetness of this most blessed sacrament!—*Rev. Matthew Russell*

Church Kalendar

May 1—Monday. SS. Philip and James.
" 7—Third Sunday after Easter.
" 14—Fourth Sunday after Easter.
" 21—Fifth Sunday (Rogation) after Easter.
" 22, 23, 24—Rogation Days.
" 25—Thursday. Ascension Day.
" 28—Sunday after Ascension.

KALENDAR OF COMING EVENTS.

May 20—Dioc. Conv. East Carolina.
" 21—Dioc. Conv. Iowa.
" 22—Conv. Miss. Dist. of Eastern Oklahoma and Honolulu.
" 23—Dioc. Conv. Chicago, Erie; Conv. Miss. Dist. of Idaho.
" 30—Dioc. Conv. Central N. Y., Kentucky, Lexington, Minnesota, Southern Virginia.
" 31—Dioc. Conv. Kansas, Maryland.
June 6—Dioc. Conv. Easton, Fond du Lac.
" 7—Dioc. Conv. Colorado, Duluth, Marquette, Western Michigan, West Virginia.
" 14—Conv. Miss. Dist. of Wyoming.
" 15—Dioc. Conv. Oregon.
" 18—Dio. Conv. Montana.
" 21—Dioc. Conv. Vermont.
" 28—Conv. Miss. Dist. of Asheville.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

BRAZIL.

Rev. W. M. M. THOMAS.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.

DEACONESS GERTRUDE STEWART of Hankow.

JAPAN.

TOKYO:

Rev. R. W. ANDREWS.

Personal Mention

THE Rev. WALTON W. BATTERSHALL, D.D., has resigned the rectorship of St. Peter's Church, Albany, N. Y., to take effect September 29th, and has been unanimously appointed *rector emeritus*. He has given thirty-seven years of loyal service to this parish.

THE Rev. VINCENT V. M. BEEDE may now be addressed at Telluride, Colo. He also serves Rico, Dolores, Cortez, Arlon-Glencoe, Cooper's Mill, and Mancos.

THE address of the Rev. ROBERT A. CHACE has been changed from 5740 Rosalie court, Chicago, Ill., to 1159 Gresham road, Plainfield, N. J.

THE address of the Rev. HERBERT J. COOK, D.D., is changed from Philadelphia to rectory of St. Stephen's Church, Beverly, N. J.

THE Rev. GEORGE T. DOWLING, D.D., *rector emeritus* of St. James' Church, Brooklyn, N. Y., has gone on a trip abroad.

THE Rev. A. E. DUNHAM of St. John's Church, Marietta, Pa., will return to his former parish, St. John's Church, Westfield, Pa., about June 1st.

THE Rev. A. L. HALL, for six years a teacher and for two years principal of Iolani School for boys, Honolulu, T. H., has gone to Denver, Colo., for rest, and the Rev. F. A. SAYLOR is in charge of the school.

THE Rev. J. D. HERRON, late of the staff of St. Paul's Cathedral, Cincinnati, Ohio, is now associated with the Rev. George N. Eastman at the Church of the Epiphany, Walnut Hills. Address 1019 East McMillan street, Cincinnati.

THE Rev. HAROLD G. HENNESSY of Lawton, Okla., has accepted the rectorship of St. Jude's Church, Monroe City, Mo., and began his work there on Sunday, April 30th.

THE Rev. JOHN MILLER has been appointed to the charge of St. Peter's Church, Tunkhannock; St. Andrew's, Springville; Trinity, Wyalusing, and Stevensville, in the diocese of Bethlehem, with residence at Tunkhannock.

THE address of the Rev. GEORGE S. PINE for the summer is care of Thomas Cook & Sons, Lucerne, Switzerland.

THE address of the Rev. WILLIAM PORKESS has been changed from Brooklyn, N. Y., to 107 State street, Albany, N. Y.

THE address of the Rev. STUART B. PURVES is changed from 220 Southern avenue, Mt. Auburn, Cincinnati, to 3461 Brookline avenue, Clifton, Cincinnati.

THE Rev. BENJAMIN S. SANDERSON, since 1900 rector of Trinity Church, Bethlehem, Pa., has accepted a call to become rector of All Hallows' Church, Wyncote, Pa., entering upon his new duties Sunday, June 18th.

THE Rev. FREDERIC WAMMERSEY, curate of St. John's Church, Waterbury, Conn., has been elected rector of the new St. Paul's parish, New Rochelle, N. Y. He has accepted and will enter upon his duties next month.

UNTIL October 1st the address of the Rev. H. H. WASHBURN (*rector emeritus* of Christ Church, Oyster Bay, N. Y.), will be Thomaston, Maine.

ORDINATIONS.

DEACONS.

ARKANSAS.—On May 10th, at the opening of the diocesan Council, LEE W. HEATON and CHARLES F. COLLINS, JR., by the Bishop of the diocese.

RHODE ISLAND.—On Sunday, May 8th, in Grace church, Providence, by the Bishop of the diocese, JOHN HOWARD LEVER. The Rev. Edmund S. Rousmaniere, D.D., rector of St. Paul's Church, Boston, Mass., and formerly rector of Grace Church, presented the candidate and preached the sermon. Mr. Lever has been a lay reader in the diocese for some time while pursuing his studies at the Episcopal Theological School, Cambridge, Mass., and is well known at Grace Church, where he is a communicant.

PRIESTS.

LONG ISLAND.—On Sunday, May 14th, in Christ church, Clinton street, Brooklyn, acting for and by consent of the Bishop of Long Island, Bishop Lloyd advanced to the priesthood the Rev. CLINTON W. ARESON, who was presented by the Rev. J. Welling Areson. The Very Rev. W. S. Robbins, D.D., Dean of the General Theological Seminary, was the preacher.

NEWARK.—On Friday, May 5th, Bishop Lines advanced to the priesthood CAROLUS R. WEBB, son of Professor Webb of Stevens Institute, Hoboken, in St. John's Church, Bergenfield, N. J. The candidate was presented by the Rev. Edwin A. White, rector of Christ Church, Bloomfield; the sermon was preached by the Rev. Richard T. Henshaw, rector of Christ's Church, Rye, New York. Mr. Webb has had charge of the mission at Bergenfield for the past year; he graduated from the General Theological Seminary in the class of 1910.

RESTORATION TO THE MINISTRY.

Notice is here given that in accordance with the provisions of Canon 36, I have this day remitted and terminated the sentence of deposition pronounced by me upon the Rev. CHARLES H. KUES, presbyter, on June 17, 1908.

WILLIAM M. BROWN.

Little Rock, Ark., May 6, 1911.

DIED.

BUELL.—At the home of her son in Berlin, Wis., April 29th, Mrs. ELI BUELL, aged 68 years. A faithful member of God's Church.

DODSON.—At her late residence in Bethlehem, Pa., March 13, 1911, JANE ELIZABETH, widow of the late Weston DODSON, in the 74th year of her age. Funeral services from Trinity Church, Bethlehem, Tuesday, May 16th, and burial in Nishy Hill Cemetery.

"May she rest in peace."

GRIMES.—Entered into rest, on the morning of Thursday, May 11, 1911, at Milwaukee, Wis., ROSE A. GRIMES.

Safe in the arms of Jesus.

HOWE.—In Burlington, Vt., on May 3d, in his 86th year, Mr. HENRY HARRISON HOWE.

JUDD.—In Middlebury, Vt., on April 16, 1911, at an advanced age, Mr. EBENEZER WARNER JUDD, for many years one of the vestrymen of St. Stephen's Church.

KENNEDY.—On April 29, 1911, in New York City, MRS. FREDERICK C. KENNEDY. Interment was made in Burlington, Vt., of which city she was formerly a resident.

MITCHEL.—Entered into paradise April 15, 1911, ANNA TALLULEK MITCHEL, aged 43, matron of the Home of the Friendless, Atlanta, Ga. Funeral services at St. Luke's church April 17th.

"O God we thank thee upon every remembrance of her."

MEMORIALS.

RT. REV. O. W. WHITAKER, D.D.

The following resolution was adopted at the regular meeting of the Board of Managers of the Evangelical Education Society, held on Thursday, May 4, 1911, and ordered printed in the Church papers:

Since it has pleased Almighty God to call to his rest and reward our beloved Bishop, the Right Rev. O. W. WHITAKER, D.D., LL.D., we, the Board of Managers of the Evangelical Education Society, of which he was the president, do place on record our profound sorrow that he is no longer at our head as leader and adviser.

His devotion to the objects of our society, his efforts to promote Evangelical education, his kindly encouragement of the candidates for the ministry, and his counsel in regard to every part of our work were invaluable to every member of this board.

While we grieve for our loss, we rejoice in his promotion, since we have the assurance that he has heard and responded to the call of his Lord, "Come up higher." We thank God that, for him (in the words of his favorite hymn),

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia."

Believing as we do that he is now one of the great cloud of witnesses which "compass us about," may the memory of his wise words, unswerving principle, and his spiritual life be to us as a legacy inspiring us to greater zeal and faithfulness in doing the work on earth which he loved, but in which he no longer has a share.

We desire that this minute may be spread upon our records and that a copy of it be sent to his sorrowing family.

JOHN B. FALKNER,
SIMEON C. HILL.
WINFIELD S. BAER,
HAROLD GOODWIN.

Attest:
S. L. GILBERSON, *General Secretary.*

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, for curate near Philadelphia, a young, unmarried priest. Must teach the faith, sing the service, be a Sunday school worker with a liking for work among boys. Salary $1,000. Address H. H., care LIVING CHURCH, Milwaukee.

WANTED, for a Church School, for September next, a good nurse to care for the infirmary. She must be a communicant of the Church. Address A. B., care of LIVING CHURCH, Milwaukee.

PRIEST WANTED for St. John's Church, for June, July, and August. Compensation $5.00 for one service a Sunday. For particulars apply to ST. JOHN'S RECTORY, 289 Hanover street, Milwaukee, Wis.

POSITIONS WANTED.

THE REV. EDWARD C. ACHESON, rector of Holy Trinity Church, Middletown, Connecticut, desires to recommend a young lady just graduating from Wesleyan University and a Churchwoman, for the position of teacher. A specialist in English and French, capable also of teaching history.

AN experienced primary teacher and kindergartner would like to teach in a Church School or Institution. Can give highest references. Churchwoman. TEACHER, LIVING CHURCH, Milwaukee.

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PRIEST desiring change will supply city church for two Sundays in July or August. Write W. R., LIVING CHURCH, Milwaukee.

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NOTICES.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 41 home Dioceses, in 22 domestic missionary Districts, and in 9 foreign missionary Districts.

$1,200,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

THE SECRETARY, or
GEORGE GORDON KING, Treasurer.
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LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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There are only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

About 550 beneficiaries are on our present list. Sixty-six out of 80 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, *i.e.*, to Pension or Relief, or to earning interest if so designated by contributor. All contributions go to the use for which contributed. Royalties on Hymnals pay expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent or Endowment Funds; Special Cases; Automatic Pensions at 64.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Twelfth and Walnut Streets,
Philadelphia, Pa.

MEETING OF ST. MARY'S HALL GRADUATES.

The annual meeting of "The Society of the Graduates of St. Mary's Hall" will be held on Founder's Day, Saturday, May 27th, 1911, at 9:45 A. M., at St. Mary's Hall, Burlington, New Jersey. Chapel service at 12 o'clock.

MRS. WILLIAM D. HEWITT,
Corresponding Secretary.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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The Rev. Percy Dearmer, M.A., is the editor of a series of books under the above title, and as may be inferred the distinguished editor is presenting a list of titles at once of value and deep interest. The list is as follows:

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4. *Church Music.* By the Rev. Maurice F. Bell, M.A.
5. *Gothic Architecture in England.* By the Rev. E. Hermitage Day, D.D.
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7. *Symbolism of the Saints.* By the Rev. P. H. Ditchfield, M.A.
8. *The Chancel and the Altar.* By Howard C. King, M.A., with a Preface by the Rev. Percy Dearmer.

So far completed, and others to follow.

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Thos. Whittaker, 2 Bible House.
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R. W. Crothers, 122 East 19th Street.
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Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:
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BOSTON:
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BALTIMORE:
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MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

CHICAGO:
LIVING CHURCH branch office, 19S. La Salle St.
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G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
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It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

THE SEVEN LAST WORDS.

Two new books come from Mowbray on the Last Words from the Cross, too late for use this season, but of such original treatment that many will want them for present reading. The titles are:

Alone With Christ. By the Rev. A. V. Magee, M.A. It has an "Introductory Address." I., "Alone with Christ"; II., "The Face of Jesus"; III., "The Hands of Jesus"; IV., "The Eyes of Jesus"; V., "The Feet of Jesus"; VI., "The Heart of Jesus"; VII., "The Body of Jesus"; "Conclusion." Stiff paper cover, 40 cents; by mail, 43 cents.

The Throne of Calvary. By the Rev. Jesse Brett, L.Th. The titles of the addresses are: I., "The Throne of the Cross"; II., "The Throne of Justice"; III., "The Throne of Mercy"; IV., "The Throne of Truth"; V., "The Throne of Love"; VI., "The Throne of Peace"; VII., "The Throne of Sovereignty." Cloth bound, 40 cents; by mail 43 cents.

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SHORT ESSAYS.

The late Bishop of London—Dr. Creighton—was a prolific writer, and always clear and simple. After his death the Rev. J. H. Burn selected and arranged a fine volume from the Bishop's writings, consisting of short essays on a wide range of topics. The volume was published on the title of *Counsels for Church People.* The book is 16mo size, one narrow column to the page, and the articles occupy three or four pages each. It is a fascinating book to pick up at one's leisure and to read a few pages. One who is travelling would find it admirable. The clergy would find food for thought, and not a single essay that does not give material for a full sermon. Among the topics are the Seven Words from the Cross. There are so many practical chapters, such as "Sympathy for the Young," "Suspense of Judgment," "Music and Worship," "Public Opinion," and many others, so that the two hundred pages are a real mine of "counsel," and clergy and laity alike will be profited by its reading. The American publishers are THE YOUNG CHURCHMAN CO., and the book is sold at $1.00, by mail $1.06. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

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T. & T. CLARK. Edinburgh. Imp. by Charles Scribner's Sons, New York.

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PAMPHLETS.

Scientific Study of the Criminal. By Arthur MacDonald, Washington, D. C., author of *Man and Abnormal Man.*

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The Magazines

BISHOP WELLDON, in the *Nineteenth Century and After*, tells of "The Making of the Authorized Version" of the Bible in an article that evinces much painstaking care and research, the comparisons of its phraseology with other versions and translations being of great interest to every Bible student. Other notable articles of general interest in this issue are "God's Test by War," by Howard F. Wyatt; "Some Notes on Chateaubriand," by W. S. Lilly; "Our Debt to Latin Poetry as Distinguished from Greek," by Prof. J. Y. Tyrrell; "The Case of Gwendoline Casson, Misdemeanant," by H. M. Wallis (Ashton Hilliers); "The Seamy Side of Travel," by Sir Harry H. Johnston, K.C.B.; "Gentlemen of the Road," by Norman Pearson.

FIVE features are specially noteworthy in the May *Century:* The beginning of Guglielmo Ferrero's series of papers on "Women of the Caesars." Rev. A. A. Mackenzie's discussion of "The Plight of the Country Minister," Will Irwin's "The Awakening of the American Business Man," Andrew Carnegie's presentation of "The A B C of the Tariff Question, and a complete novelette by the author of "Pam" and "Our Lady of the Beeches," Baroness von Hutten's "The Clandon Letters." Dr. Mackenzie's article does not stop with picturing in detail the dreary conditions of the average country parish to-day, but offers practical suggestions toward a solution of the problem.

IN THE *Survey* for May the "Story of the Chicago Vice Commission" is told by Graham Taylor, a member of the Commission. The report is also reviewed by Dr. Henry B. Favill, Dr. Richard Cabot, Mary Kingsbury Simkhovitch, Frederick H. Whitin of the Committee of Fourteen in New York, and Maude E. Miner, secretary of the New York Probation Association. George M. Price tells of the sanitary government of the cloak, suit, and skirt industry by a joint board representing the employers and employes. Helen L. Parrish describes the small houses for artisans in which a million people live in Philadelphia. "Button, Button, Who's Got the Button?" is a lively tale of the revolt of the workers in this industry in Muscatine, Iowa, against the method of weighing and counting their "piece-work." The issue also contains articles on the conservation of life in mines and the arrest of the secretary of the International Bridge and Structural Iron Workers' Union.

KEEP CLEAR of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fraught with gentleness and charity.—*John Hall.*

The Church at Work

THE SAD CASE OF CHRIST CHURCH, NORFOLK.

WITH RESPECT further to the unhappy condition at Christ Church, Norfolk, which has been caused by the "godly admonition" of the Bishop of Southern Virginia to discontinue the use of partly choral services, the statement following is one that was first unanimously adopted as the sense of a large meeting of male parishioners, and afterward, on April 17th, read to a still larger meeting of the whole congregation. At this latter meeting the only dissenting vote was cast by John D. Letcher, whose communication recently appeared under the head of Correspondence in THE LIVING CHURCH. The foregoing statement was promptly transmitted to the Bishop, but as late as May 8th no reply had been received from him.

The cancellation by the Bishop Coadjutor of the first date for confirmation was caused by the death of his sister. He administered confirmation, however, to forty-eight members of a class that had numbered over fifty, on Sunday, April 30th. The others did not present themselves for the purpose.

Bishop Randolph has also issued a proclamation that by virtue of authority vested in him as Bishop in Article 2 of the constitution of the diocese, "and by reason of the existence of a cause rendering it expedient to do so," he orders a change "of the place of meeting of the Council of the said diocese from Christ Church, Norfolk, the place designated by the Council of 1910 for the meeting of said Council on May 30, 1911, to St. John's Church, in the city of Roanoke, Va., at which last named place the said Council will meet on Tuesday, the 30th day of May, 1911, at 10 A. M."

Thus, having already run counter to the almost unanimous desire of one of the largest parishes in his diocese in a matter that concerned them, he now reverses the wish of the diocesan Council of the whole diocese, using for the purpose authority that was conferred on him for exercise in the event of extraordinary circumstances.

The statement of the congregation already referred to is as follows:

"WHEREAS, The Bishop of the diocese of Southern Virginia has issued a godly admonition commanding the rector of Christ Church to refrain from the use of certain forms of worship recently in vogue;

"*Therefore*, the members of the congregation of Christ Episcopal Church, Norfolk, Va., assembled in meeting on Monday, April 17, 1911, have adopted the following preamble and resolutions:

"When our rector, the Rev. Francis C. Steinmetz, S.T.D., took charge of our parish in June, 1908, it had passed through the throes of a contest over the question of removal of the church building. The labors and responsibilities of construction, financial and otherwise, confronted us. The difficulties of carrying on our work in two widely separated localities added to our burdens. Yet, under his intelligent, enthusiastic, and untiring direction, we have completed a church building which needs no praise.

"Despite the unusual burdens imposed by these circumstances, our church has not only kept up, but has increased its offerings, parochial, diocesan, and missionary. Its Sunday school attendance has quadrupled; indeed, every organization in the church has increased not only in numbers, but effectiveness. New and enthusiastic organizations

REV. F. J. CLARK
[Who has been appointed Secretary of the Board of Missions for Student Work].

have been formed and are now actively at work. Under our rector, three students have entered upon the study for the ministry, two of whom are attending the Virginia Theological Seminary and one the University. A class of about fifty candidates now awaits confirmation.

"We have never had so many services, nor services so well attended; the aggregate attendance on Sundays being now from 1,200 to 1,500 persons. These represent all classes of life and include very large numbers outside of our own Church.

"The congregation is throbbing with activity and zeal and with ambition to extend its usefulness in the work of the Church. Especially are the men, young and old, actively enlisted in Church work as probably never before.

"It is well known that our congregation for many years has been accustomed to a rich musical service. In its new location, where numerous Churchmen from other states have made their home, and who are accustomed to a service richer than that usually prevailing in Virginia, our musical service has been a source of great strength to us and has attracted many from the denominations, as evidenced by the number of recruits from other Christian bodies in the class awaiting confirmation.

"The character of the church building, the organ of finest type, the large and well-trained choir of boys and men, call for a musical service as most appropriate and logical for Christ Church.

"Hence, our hearty approval was given to the establishment of our Evensong service for the benefit of those desiring a rich form of service, in addition to the two other and plainer services for those of simpler tastes. His course in this has been vindicated by the large and growing attendance upon it. Without venturing to discuss the questions as to the construction of the rubrics, we point to the fact that this service is common usage in many dioceses composed of as good Churchmen and Christian as we are, and that the objections to it are, after all, on grounds upon which Churchmen can and do honestly differ, and involve no question of doctrine or principle.

"Its discontinuance at this time and any impoverishment of our other services will, we earnestly believe, cripple and impede the spiritual work, influence, and progress of the church; and will also bring about difficulties and embarrassments in connection with the finances of the parish and the liquidation of our heavy indebtedness.

"This Evensong service, if rendered under the Bishop's admonition, would be so stripped of its beauty as to be useless under the circumstances.

"As a result of the Bishop's command, the doors of the church were closed at the time of the service and hundreds were turned away from the church on the afternoon of Palm Sunday, and thereby the furtherance of the Christian religion in this community was sorely hindered.

"It is a matter of deep regret to this congregation that the Bishop of the diocese did not in person attend one of the Evensong services, but rather was informed of their nature by the complaints, for the most part ill-founded, of a few individuals whose personal taste differs from that of the overwhelming majority of the congregation.

"But our most profound sorrow arising out of this regrettable controversy is that the fifty souls ready, willing, and anxious for confirmation, are denied this spiritual consolation through the postponement of the Bishop's expected visitation; therefore be it

"*Resolved*, 1, That the members of the congregation of Christ Church desire to express their unqualified and most hearty approval of the forms of service recently in use, and their hearty appreciation of the labors of the rector in the general work of the Church, both in his indefatigable efforts to complete the building of the edifice now occupied, and more especially in his successful efforts to build up and enlarge the congregation, and strengthen it spiritually; and we beg leave to assure the Bishop that the opposition to these services is insignificant in numbers, and that he has been misled as to its strength.

"2. That the Bishop be respectfully requested and earnestly entreated to permit our services to be resumed as they have been heretofore conducted; and that we solemnly assure him that otherwise we apprehend financial difficulties of a congregation whose record in the past for generosity and activity is known to him, and whose loyalty to the diocese has never failed.

"3. That the Bishop be most fervently urged to set an early date for his visitation to Christ Church for confirmation. . . .

"4. That a copy of these resolutions be spread upon the minutes of the Register, and that another of the same be presented to the Bishop by the gentlemen appointed by the vestry to preside over this meeting and a copy be handed to the rector.

"ROBERT M. HUGHES, *Register*.

"April 18, 1911."

CONVOCATION OF THE DISTRICT OF NEW MEXICO.

THE NINETEENTH annual convocation of the missionary district of New Mexico, including Texas west of the Pecos River, was held in St. Andrew's Church, Roswell, N. M., Wednesday and Thursday, May 3d and 4th. Convocation opened with the Holy Communion, Bishop Kendrick being the celebrant, assisted by the Rev. E. N. Bullock, who preached the convocation sermon. The first day was given to reports of committees and the Bishop's annual address to convocation. The Rev. Jesse S. Moore was reëlected secretary. The various financial reports showed the district to be in good business condition. From the Bishop's address an improvement in the work throughout the dis-

trict was apparent: more adult baptisms, the largest number of confirmations in the history of the district, more organized missions and parishes, more points reached by the clergy, of whom there is a larger number active than ever before. The whole tone of the work is on a higher and more hopeful plane than at any previous time. This is esepcially gratifying, as this convocation was the first since Bishop Kendrick has been able to give all his efforts to New Mexico alone. The second day was given to further discussion on the state of the Church and by resolutions and appointment of committees much was done to extend and intensify the work of the Church among whites and Mexicans in the district. The need of more men is painfully felt. By episcopal appointment and by election the following list of officials was made up: Council of Advice—Rev. Henry Easter, Archdeacon Warren, Messrs. J. Stoney Porcher and Richard H. Smith; Examining Chaplains—Rev. Harvey M. Shields, Rev. E. N. Bullock; Archdeacon of Mexico—Rev. W. E. Warren; Treasurer of District—Mr. R. J. Palen, Santa Fe; Treasurer of Convocation—Mr. W. J. Johnson, Albuquerque; Registrar—Dr. W. S. Harrower, Santa Fe; Secretary—Rev. J. S. Moore, East Las Vegas. Delegates to the Council of the Seventh Missionary Department and the Department Sunday School Convention were also elected. The Rev. H. Percy Silver, secretary of the department, was present and addressed several of the public meetings of convocation.

PLANS FOR WELCOMING BISHOP PARTRIDGE.

PLANS FOR THE welcome of Bishop Partridge and for his official ceremonial induction into the office of Bishop of the diocese of Kansas City were made May 8th at meetings of the Kansas City Clericus and of the Standing committee of the diocese. Bishop Partridge has cabled that he will arrive in Kansas City from Kyoto, Japan, on June 16th. The Standing Committee, comprising the Rev. Messrs. J. Stewart-Smith, J. D. Ritchey, D.D., and E. H. Eckel of St. Joseph, and Messrs. A. C. Stowell, J. T. Harding, and Horace Stringfellow, will meet the Bishop and his family at Omaha or Topeka and accompany them to Kansas City, where they will be the guests of the Rev. Dr. Cyrus Townsend Brady at St. George's rectory until their settlement in a temporary home. Plans are on foot for the erection of an episcopal residence in the near future.

Bishop Partridge is expected to visit Christ Church, St. Joseph, on June 18th and administer confirmation. The late Bishop Atwill performed his first official act as Bishop in this church, and it is desired that Bishop Partridge shall do the same. A public reception will probably be given Bishop and Mrs. Partridge by the rector and congregation of Christ Church.

On June 27th Bishop Partridge will be enthroned as Bishop of the diocese in Grace Church. In the course of the enthronement ceremonies the Rev. J. Stewart-Smith, president of the Standing Committee, will make an address of welcome and officially hand over the diocese to the new Bishop.

CHURCH BOYS HOLD CONFERENCE IN CINCINNATI.

THE FIRST Church boys' conference ever held in Cincinnati took place at Calvary Church, Clifton, on Saturday, May 6th. One hundred boys, representing about twenty churches, assembled, the principal address being made by James Herron of Clifton, aged 16, a nephew of President Taft, on "What Place the Church Holds in a Boy's Life." Athletic games followed the conference and tea was served by the women of the Clifton parish. The committee on arrangements consisted of the Rev. Messrs. F. L. Flinchbaugh, Wallace M. Gordon, Lester L. Riley, and H. Boyd Edwards; Messrs. Lewis Bullock and Sydney W. Fiske. Mr. W. A. Haberstro, travelling secretary of the Brotherhood of St. Andrew, to whom is due the credit for the idea, was also present and spoke.

CHURCH TO BE BUILT AT PLYMOUTH, MASSACHUSETTS.

CHRIST CHURCH, Plymouth, Mass., has long been handicapped by its present house of worship, which is 65 years old and out of repair; besides this, it is located on a side street with a steep grade. Plans have been drawn for a substantial, dignified stone church, to cost, with its furnishings, $45,000, which will be built section by section, according to the ability of the parish to pay. It

PROPOSED EDIFICE FOR CHRIST CHURCH, PLYMOUTH, MASS.

will be located on the lot on which the present rectory stands, at the corner of Court and Lothrop streets, and which is amply large for church, rectory, and a future parish house. The tower will be 18 feet square and will serve as a vestibule. The nave will be 28 feet wide and 60 feet long, with centre aisle and narrow side aisles, and will have 192 sittings. On the right is a chapel with 48 sittings. The chancel and sanctuary will be 28 feet square and there are 34 seats for the choir and clergy. The sacristy is 10½ feet by 13½, and the choir room 12 feet by 25 feet. The basement will contain a room 39 x 48 feet, which will be used as a Sunday school room until the parish house is built. It will also contain a kitchen and various other accessories of an up-to-date church. The building is to be heated by steam, provision being made to put in twin boilers when the parish house is built. A future parish house will be built on the northeast corner of the church and will be connected with it. The church is to be built of West Townsend granite, laid in small pieces with limestone trimmings and slate roof. It will follow the lines of the English country churches, and is to be in the Perpendicular Gothic style. The interior is wainscoted, and plastered above, with an open timber roof and hard pine floor. The nave and tower will be completed this year and it is hoped that the chancel and choir room may soon be added.

BAPTIST MINISTER SEEKS HOLY ORDERS.

THE REV. JAMES MALCOLM TAYLOR, in resigning the charge of the Beattyville (Ky.) Baptist church, April 12, also withdrew from the ministry of the Baptist denomination, and immediately applied to Bishop Burton for admission to the canonical course to be pursued in order to enter the ministry of the Church. He was confirmed in Christ Church Cathedral, Lexington, April 27th, by Bishop Burton, being presented for that rite by Archdeacon Bowker. In addition to the considerate guidance of Archdeacon Bowker, Mr. Taylor had had frequent conferences with the Rev. Alexander Patterson of Beattyville with reference to the matters into which Mr. Taylor had been studying on his own account. He seems to have been moved by no other consideration than the intelligent and earnest conviction that in the Episcopal Church he would find the Church established by Jesus Christ and the Apostles. The reasons which he gives at length for the step which he has taken in his application to the Bishop of Lexington for admission as a postulant are many, well thought out, and strong. The testimony to his upright character and to the effectiveness of his ministry is unequivocal.

CANADIAN ARCHBISHOPS ON MIXED MARRIAGES.

ARCHBISHOP HAMILTON of Ottawa, together with Archbishop Matheson of Rupert's Land, Primate of Canada, have signed the pastoral letter sent out by the House of Bishops, to be read in all the Anglican churches in Canada, May 21st. It deals with the question of mixed marriages, which it deprecates, but holds that once properly performed they are indissoluble. The pastoral is issued as a result of the recent decision in the court in the province of Quebec, annulling the marriage of two Roman Catholics because performed by a Methodist minister. The letter reads, in part, as follows:

"The minds of many have been greatly disturbed by a decision in the courts of the province of Quebec, annulling a marriage between two members of the Roman church solemnized by one authorized by the state to officiate at marriages, and by the enforcement of the decree known as the *Ne Temere* decree by the Bishop of Rome.

"We believe the said decree to be contrary to the Christian ideal of marriage and to involve great civil injustice, and to be in its consequences destructive to the home life of the people.

"We desire to remind you that the Anglican Church in Canada has ever taken the strictest view regarding the sanctity of marriage. To this end our General Synod has decreed that no clergyman of our Church shall officiate at the marriage of any divorced person during the lifetime of the former partner in the marriage.

"Mixed marriages are ever to be deprecated. Nevertheless, we emphatically assert the validity of such marriages when duly solemnized, and we maintain that once consummated they are indissoluble. Nor should the state permit marriages to be annulled for an

ecclesiastical offence, or because it is contrary to the canon law of the Church of Rome, or contrary to the laws, rules, and regulations of any religious organization whatsoever.

"At the same time we fully admit the right of any ecclesiastical or religious body to make and enforce such spiritual penalties as may be in accordance with its own rules, but without impeaching or interfering with the civil status of the parties concerned."

NEW PARISH HOUSE FOR GREAT BARRINGTON, MASS.

GROUND WAS broken on Saturday, May 6th, for a new parish house for St. James' Church, Great Barrington, Mass. (the Rev. Joseph R. Symes, rector). The edifice is to cost $20,000. It will be 72 feet by 98 feet

PARISH HOUSE FOR ST. JAMES' CHURCH, GREAT BARRINGTON, MASS.

in dimensions and two stories in height, and will contain a large Sunday school room and auditorium, a vestry room, choir rooms, women's parlor, and kitchens. The style of the architecture will harmonizes with that of the church, and the construction will be of plaster and timber on a stone foundation.

CONVOCATION OF THE DISTRICT OF SPOKANE.

THE NINETEENTH annual convocation of the district of Spokane was held in All Saints' Cathedral, Spokane, on Tuesday, May 2nd. The Bishop, fourteen clergymen, and a large number of lay folk, both men and women, besides the delegates, were in attendance. Holy Communion, fully choral, was celebrated by Dean Hicks, assisted by the Ven. Maurice J. Bywater and the Rev. Allen K. Smith. All the delegates, clerical and lay, received the Blessed Sacrament at this service, after which the Bishop called the convocation to order for the transaction of business.

The Rev. R. S. Gill was unanimously elected secretary of the convocation. The members of the Council of Advice for the year are the Very Rev. Dean Hicks, the Rev. A. O. Worthing, Mr. George S. Brooke, and Mr. H. L. Bleeker. The Rev. A. O. Worthing was re-appointed registrar and Mr. A. W. Lindsay of the Fidelity National Bank, Spokane, was reëlected treasurer. Mr. W. S. Gilbert of Spokane was appointed Chancellor and the Rev. H. M. Bartlett of Kennewick and the Ven. Maurice J. Bywater of North Yakima examining chaplains. The trustees elected are the Bishop *ex officio* chairman; lay, Messrs. George S. Brooke and W. S. Gilbert, both of Spokane. The clerical and lay delegates elected to represent the district at the conference of the Eighth Missionary Department, which convenes in Sacramento in October, are the Ven. Maurice J. Bywater, North Yakima; the Ven. H. J. Purdue, Spokane; the Very Rev. Dean Hicks, Spokane; and the Rev. C. E. Tuke of Walla Walla. The lay delegates are Mr. George S. Brooke, Mr. H. S. Collins, Mr. H. C. Whitehouse. The committee to draw up canons for the district consists of the Bishop, Dean Hicks, Messrs. Palatea and Brooke.

The Bishop in his address to the convocation expressed his deep and abiding thankfulness to the General Board of Missions in New York, to the Woman's Auxiliary, to the American Church Building Fund Commission, and to the American Bible and Prayer Book Society for their continued consideration and valuable help, and stated that the Church in Eastern Washington is stronger than ever, and that he was glad to say that the records show a large gain in communicants and in all the other data, signs of vigorous growth, and yet, on account of the enormous increase in population, he felt sadly humiliated because we as a Church had not been able to keep pace in aggressive work with this abnormal growth and influx of population because of the lack of clergy and of funds; and that something must be done to train up men who are full of the fire and energy of the western country and are willing to grapple understandingly with the conditions by which the district is confronted. The Bishop called upon the clergy and parents in the jurisdiction to keep before the growing youth the claims of the priesthood and to seek out strong, virile men who are now among us here to present to them the needs of the Church.

The special committee upon the Bishop's address presented a report in which it emphasized the need of drawing the attention of benevolent Church folk to the much felt want of a divinity school or an institution of that kind, where young men now among us who would pledge themselves to remain here for a period of years could be educated and qualified for the ministry in this district; and, secondly, to draw the attention of the Church at large to the purely missionary character of the work in the urban portions of the district of Spokane, where the immigration is so rapid that towns spring up within a few months calling for clergy to minister to them and for buildings to worship in whilst the people are unable at the first to support the clergy or to build the churches without the generous help of the Church people of the older dioceses.

The new parish of St. John's, Spokane (the Rev. Thomas R. Alleeson, rector), was received into the convocation. The reports from the Archdeacons and the institutions of the district, including Brunot Hall, Houston School, Church Home for Children, St. Luke's Hospital, St. Paul's School, Walla Walla, were most satisfactory and showed prosperity and a healthy growth.

A feature of the Tuesday evening missionary meeting was the two strong addresses by the Rev. Thomas P. Maslin, from China, and the Rev. Mr. Bliss from Hawaii. One of the pleasant social functions of the convocation was the reception given by Dean and Mrs. Hicks at the deanery Wednesday afternoon, at which nearly all the members of the convocation were present.

MEMORIALS, GIFTS, AND BEQUESTS.

TWO VERY handsome memorials were placed in St. Jude's church, Monroe City, Mo., on Easter Day. One was a walnut altar rail, with brass standards, presented by the vestry and other friends in memory of the late Aaron Boulware, who was a member of the vestry and treasurer of the parish for over thirty years. The other was a handsome altar cross of etched brass presented by T. M. Boulware in memory of his sister, Mary Zaida Boulware. These gifts were blessed on the Second Sunday after Easter by the Rev. Harold G. Hennessy, that being the occasion of his first service as rector of the parish. Another gift, which will be in place by Whitsunday, is a black walnut and brass Litany desk of special Gothic design presented by the wife and children of Robert Elisha Lear, for many years junior warden of the parish and superintendent of the Sunday school.

ST. MARGARET'S SCHOOL, Waterbury, Conn., has recently received from a generous friend of the school, ex-Senator H. H. Peck of Waterbury, the gift of a new pipe organ for the study hall, to replace the one which has done service there so many years. The new instrument was installed during the Easter recess. It contains 6 speaking stops, 5 couplers, 3 pedal movements, and 337 speaking pipes. The action is tubular pneumatic throughout. On Saturday evening, May 6th, a dedicatory recital was given by William Hall Miner, organist and director of music at the school and organist of St. John's Church.

GEORGE H. MORGAN, who died April 28th at Pittsfield, Mass., left among other bequests $8,000 to the House of the Holy Comforter Free Church Home for Incurables and $2,000 to the Home for the Ruptured and Crippled, New York; $1,000 to St. Barnabas' Church, Irvington, N. Y.; $4,000 to Trinity Church, Lenox, Mass.; $1,000 to the House of Mercy, Pittsfield, Mass.; $3,000 to the American Episcopal Church of the Holy Trinity in Paris, of which his brother, the Rev. Dr. John Brainard Morgan, is rector.

THE MISSION of St. Mark's, Oakley, Cincinnati, has seen quite a revival of interest under the care of Canon Reade, acting as Archdeacon *pro tem.* of the Cincinnati Convocation. Recent gifts to the mission have been an altar desk, presented by Mr. E. P. Messham; new Hymnals and service books, presented by the H. P. Wreston; a brass processional cross from Mrs. Margaret Whalen, as a memorial to her husband, Mr. Charles Whalen, and several other smaller gifts.

ON THE Third Sunday after Easter the Bishop of Southern Ohio presented to the Cathedral Church of St. Paul, Cincinnati, a handsome silk United States flag for use on holidays and patriotic occasions, this being the fiftieth anniversary of the opening of the Civil war. The Bishop presented the flag on behalf of his sister-in-law, Mrs. Strong Vincent, widow of General Strong Vincent, his brother, who was killed at the battle of Gettysbury.

AT THE Church of the Ascension, Ontonagon, Mich., several Easter gifts were made, including a new processional cross in memory of the first crucifier, a dossal of white and gold and six brass candlesticks for the altar, while members of the congregation put a hardwood floor in the church in about ten days, the materials for the floor being another gift.

A HANDSOME brass tablet has been placed in the entrance hall of the Bishop McVickar

Memorial House, Providence, R. I., inscribed as follows: "In memory of William Neilson McVickar, rector and Bishop beloved, 1843-1910. To the glory of God and use of the Church, this house is dedicated by his sister and those to whom his ministry was precious. Thy kingdom come! Thy will be done. Amen."

The Rev. Thomas A. Haughton Burke consecrated in St. Paul's chapel, New York, on Thursday, May 11th, a handsome sterling silver alms basin. The basin is for Holy Trinity Church, Gainesville, Fla., where Mr. Burke was rector up to last Easter. The gift is from a communicant of the parish in memory of his son.

Trinity Church, Bloomington, Ind., was recently the recipient of a handsome credence table designed by the architect of the church building, Mr. Alfred Grindle of Indianapolis. The entire work was done by hand by one of the communicants of the parish, Dr. C. P. Hutchins. It is of quartered oak and the carving is of remarkable beauty.

By the will of Mary White, which has been allowed in the probate court in Boston, Mass., St. James' Church, Roxbury, gets $1,000; St. Luke's Home for Convalescents, Roxbury, $250, and St. Monica's Home for Colored Women $250.

A chancel window has been placed in Trinity church, Van Deusenville, Mass., in memory of Miss M. Louise Bostwick, who was for many years treasurer of the parish.

By the will of Mrs. Pamelia B. Raine, who died May 3d, $500 is bequeathed to Christ Church, Rock Spring, Harford county, Md.

FINE CHURCH PLANNED FOR OAKLAND, CALIF.

The rector and vestry of St. Paul's Church, Oakland, Calif., have accepted the plans for their new church building, which is to be located on the corner of Montecito avenue and Bay place. This site has been purchased at a cost of about $30,000. The plans provide for the erection of a church building, rectory, and a parish house, and the work on the church will probably be commenced this year. The plans call for a church which will cost in the neighborhood of $100,000 when completed, and the rectory will cost approximately $8,000. Toward the erection of the church subscriptions amounting to $50,000 have already been made, and $5,000 is in sight for the rectory. It is hoped to sell the present site for a good advance on its purchase price, and with this money to complete the building. The architect is Mr. B. G. MacDougall of San Francisco, who drew the plans for the recently constructed St. Luke's church in that city. The material to be used will be stone and brick, and the seating capacity will be about 600. It will be a Gothic edifice, with a lofty tower, and one of the daily papers calls it the Cathedral of Oakland. This may or may not be a forecasting of a new diocese to be formed of Alameda and contiguous counties.

BROTHERHOOD CONFERENCE IN WESTERN CANADA.

The conference of the Brotherhood of St. Andrew of Western Canada was brought to a close on Sunday evening, May 7th. The services were divided on Saturday and Sunday between St. George's and St. James' churches, Guelph, diocese of Niagara, the town where the conference took place. It was one of the most successful sessions of the Brotherhood ever held in that district. There were over 200 representatives present of chapters throughout the province. The session opened with a quiet hour conducted by the Rev. D. T. Owen of Holy Trinity. Among the speakers was the Rev. A. P. Shatford of the Church of St. James the Apostle, Montreal.

IMPORTANT WORK OPENED AT BLOOMINGTON, IND.

Through the generosity of several Churchmen, the diocese of Indianapolis is enabled to open an important work in Bloomington, Ind., in connection with Trinity Church, the Rev. William Burrows, vicar. A large building located next to the church and ideal in its construction and equipment has been purchased at the cost of $16,000. The work to be undertaken is very much like that of Osborne Hall, the Church house at the University of Illinois. A dormitory for girls accommodating from twenty-five to thirty girls will be opened in the fall. The work meets a need long felt among the university authorities and has their hearty support. It is but a manifestation of the awakening of the Church to the opportunity and responsibility facing it in educational centers, particularly in the state universities of the Middle West. The building itself is of white limestone, with a red-tiled roof, handsome in appearance. It contains about twenty-five rooms.

Trinity Church. BLOOMINGTON, Ind.

WITH THE CHURCH CLUBS.

The Church Club of the diocese of Delaware held its forty-seventh semi-annual dinner in Trinity parish house, Wilmington, on the evening of the day the convention met there. There was a full attendance of the lay members, including a number of new ones, and all the clergy of the diocese were invited guests; so that in numbers as well as in other respects the occasion was greatly enjoyed. Mr. Bannard, the retiring president, introduced his successor, Mr. Frederick Bringhurst, who gracefully accepting the honor, introduced the Bishop as the first speaker. His address was an historical one. He summed up the results of a careful investigation of the early life of the diocese, giving several reasons for his opinion, coinciding with that of Bishop Lee, that this was the one hundred and twenty-fifth anniversary of our diocesan existence. In the autumn, on the actual date, he hoped to arrange for a commemoration of this anniversary; and to have, as had been possible then, the rector of Trinity Church, New York, present to take part in the services of the day, in "Old Swedes," Wilmington. He closed with encouraging words, attributing the diocesan progress of the year to real coöperation in the parishes.

The Rev. Dr. Manning of New York was the next speaker, and described "The Ideal Parish." It was first of all loyal to the Church. He contradicted the idea that character was more than creed. A creedless religion might do for a man without brains, but we must love God with our minds as well as with our hearts. It is also unscientific. And it is ineffective, without power to regenerate character and uphold men. Christianity is more than philanthropy; it is faith in a personal Saviour. The Church has preserved that. We stand by the Church because by Christ. The ideal parish stands in right relations to the community for the betterment of human conditions. We are committed to what is true, to manifest it to our fellow men. Those who most thoroughly believe in God, can most completely serve men. Such a parish stands in right relation to the diocese. It escapes parochialism. The Church is now calling on Delaware to make some sacrifices that her Bishop may do the work to which she has invited him as executive secretary of the Commission on Faith and Order. The diocesan response has been noble and generous, and we now await his decision. A telegram of greeting just received at this point from the diocesan convention in Washington, was read by the Bishop, and an appropriate reply sent.

The last speaker was the Rev. Mr. Andrews of Milford. He told by request of his work in the Arts and Crafts Guild there for boys. The vice-president of the club is William Winder Laird, brother of the rector of Christ Church, Christiana Hundred. Mr. George A. Elliott is secretary and treasurer. Messrs. T. C. Hatton, E. T. Canby, J. B. Bird, H. E. Speakman, A. V. L. George, and G. A. Elliott are the Executive committee.

A meeting of the Church Club of the diocese of New Jersey was held at the Hotel Dennis, Atlantic City, on Monday evening, May 8th. It was the eve of the annual diocesan convention. The order of the evening comprised a council meeting, a business meeting, and a dinner. The members at the business session earnestly discussed specific plans for work for the club, and the increase of membership and dues, in order that more funds may be available for such work. The president of the club, Mr. John N. Carpender of New Brunswick, presided. Fifty men were present at the dinner, and a number of ladies were admitted later in the evening. The principal address of the evening on "Men for the Church, and the Church for Men," was made by the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia. Addresses were made also by the president, the Rev. W. W. Blatchford, and the Rev. Dr. Charles M. Niles of Atlantic City. The club has 125 members. Its next regular meeting is appointed to be held in Trenton in October next.

The Men's Club of the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, rector), closed a successful year's work on May 15th, when the members listened to an address by former Governor Warfield of Maryland on the part the average man should play in politics. Under the presidency of A. S. Goldsborough, St. Michael's

club has done a most useful work in the parish. Notable have been a series of addresses during the winter by men prominent in public life, among them Governor Crothers, Mayor J. Barry Mahool, Judge Elliott, Judge T. J. C. Williams of the juvenile court of the city, former Congressman Handy of Delaware, and Major Pegram. The club numbers 250 members.

AT A LATE meeting of the Men's Club of St. Paul's Church, Burlington, Vt., addresses were made by Bishop Hall and by Prof. F. Tupper of the University of Vermont, in commemoration of the tercentenary of the King James Bible. The Bishop's subject was "The History of the Authorized Version of the Bible"; and that of Professor Tupper was "The Literary Study of the Bible." The Rev. Dr. Bliss also addressed the leaders of the high school on "The Influence of the King James' Bible upon English Literature."

CONVOCATION OF SALINA.

THE CONVOCATION of the missionary district of Salina, which was held in the see city on May 9th and 10th, was largely attended. The Bishop, in his address, referring to the attempt at the last General Convention to change the title page of the Prayer Book, stated that while, in his judgment, "the best name for us to adopt would be frankly to call ourselves American Catholic, I deem that the most satisfactory possible change would be to prefix on the title page of the Prayer Book the word 'Catholic' to Church and omit 'Protestant' before Episcopal." He commends the commission for the World Conference on Faith and Order; he recommends the adoption by the district of Salina of the Missionary canons set forth by the last General Convention; he applauds the step taken in reforming the Board of Missions; is very doubtful as to the wisdom of creating Suffragan Bishops; rejoices that the interpretation by the Bishops of Canon 19 is the same as that in force in this district; he regrets that the divorce canon passed by the House of Bishops was not passed by the Deputies, also that a canon for the regulation of Religious Communities failed of enactment. Among the achievements of the year he mentions the completion and opening of St. Barnabas' Hospital, Salina, which was built and furnished at a cost of $28,000, on which there is a debt of $7,000.

The business session occupied the whole of the first day. Officers elected were Rev. L. R. Benson, Ellsworth, secretary; Mr. E. R. Grant, Kingman, treasurer; Hon. Houston Whiteside, chancellor; Rev. Canon Holsapple, registrar.

Council of Advice—Rev. J. C. Anderson (Goodland) president, Rev. L. R. Benson (Ellsworth) secretary, Rev. W. N. Colton, Rev. Canon Kinkead, and Messrs. E. W. Staples and W. D. Mitchell (Salina), A. R. Goodwyn (Minneapolis), and Major G. E. Alden (Ellsworth).

Examining Chaplains—Rev. L. R. Benson, Rev. Canon Kinkead, Rev. H. P. Scratchley, and the Rev. Drs. Edmunds and Denslow of the General Theological Seminary, New York.

Delegates to Provincial Missionary Council—Rev. Canon Kinkead, Rev. R. Cox, Rev. C. S. Sargent, and Rev. C. E. Snowden; Messrs. A. C. Kachman, Percival Westmacott, E. R. Grant, and T. B. Marsh.

In the evening choral Evensong was sung and missionary addresses were made by Canon Holsapple, Rev. Charles Maltas, and by the department secretary, the Rev. H. P. Silver.

May 10th was Auxiliary day, commencing with a largely attended corporate Communion at 7:30. The morning was given over to business and some excellent papers were read by the members. In the afternoon an open meeting was held at the Cathedral, when powerful addresses were made by the Bishop and the Rev. H. P. Silver. A mystery play was given in the guild house in the evening. The convocation was altogether the most successful ever held in the district.

The following declaration was authorized:

"RESOLVED, That the following be the expressed sentiment of this convocation:

"*To the Bishops, Clergy, and Laity of the Church.*

"We, the clergy and laity of the missionary district of Salina in convocation assembled, do respectfully call the attention of the Church to the great burden we carry in the present official title of the Church and do beg relief. It is not for us who work in the Middle West to argue with our brethren in other parts of the land, but we feel it to be our duty to state in no uncertain way our personal knowledge, born of experience, that the present title is a hindrance to the spread of the gospel in these parts. We are not impressed with the fine distinctions made by our brethren elsewhere as to the meaning of the word 'Protestant.' In our field it has the universally accepted meaning of dating from the sixteenth century and being in essential opposition to that which is Catholic, and our efforts to set forth honestly the claims of the Church upon all men for their allegiance are on all sides let and hindered by the anomaly of presenting a Prayer Book to people untutored in the faith, which to lay minds stands for Protestantism on the first page and for Catholicism through the rest of the book.

"The Book of Common Prayer, as it now stands, does not appeal to our people on the simple ground of honesty, blowing hot and cold as it does, and we therefore respectfully urge upon the Church at large to allow us to officially present the Church a pure Catholic Church under her proper name."

CLERGYMEN'S RETIRING FUND SOCIETY.

THE SEMI-ANNUAL meeting of the Clergymen's Retiring Fund Society was held May 12th at the Church Missions House, New York, Bishop Burgess in the chair. The reports of the treasurer, Mr. Elihu Chauncey, and the financial secretary, the Rev. Dr. Henry Anstice, showed an encouraging and satisfactory condition of the society's affairs. The receipts from membership dues and from donations had been each in excess of the amounts received during the corresponding period of last year. A legacy of $300 had been received from the estate of Miss Anna M. Moore of Moorestown, N. J. The sum of $18,827.75 had been paid out in annuities and $8,000 has been added to the permanent fund, which now stands at $311,513.46. Twenty-two members have died during the six months, including Bishops Whitaker and Vinton, all but three of them being annuitants. The last of these on the necrological list (as an illustration of what the society does for its members) had paid as dues $172 and had received in annuities $667, being nearly four times the amount of his investment.

"EPISCOPALIAN" DAY AT "WORLD IN BOSTON."

TUESDAY, May 9th, was "Episcopalian" Day at the "World in Boston" and the programme for the afternoon and evening was carried out on a big scale. First there was a luncheon in the banquet hall in Mechanics building, to which several hundred sat down and at which the speakers were Bishop Lawrence of Massachusetts, Bishop Arthur S. Lloyd, president of the Board of Missions; the Rev. Dr. Alexander Mann, rector of Trinity Church, and Hon. Samuel B. Capen, the leading Congregational layman of the state, who has been one of the prime movers in the exposition from the start. At 5 o'clock there was a series of addresses on the Forward Movement by the Rev. H. L. Burleson of the Church Missions House, New York, the Rev. Dr. Reese F. Alsop of Brooklyn, N. Y., and John W. Wood of the Mission Board. Other features of the day were an address by Miss Julia Emery of the Woman's Auxiliary, which was listened to with the greatest interest. The attendance of clergy and laity was tremendously large and on every car going to the hall in both directions were any number of men and women who easily could be picked out as members of the Church. The Church has eleven representatives among the officials of the exposition, including Bishop Lawrence, who is one of the vice-presidents, and the Rev. Charles E. Jackson of the Board of Trustees. There are about 1,100 stewards members of the Church. There are more than a dozen missionaries of the Church constantly present.

Among the exhibits of interest to Church people are models of churches, schools, and hospitals in Alaska, Japan, China, the Philippines, and the United States. In the educational department there is a reproduction of the delivery room of the Boone Library, which is managed by Chinese students. The Baptist chapel car is of interest, as Bishop Walker was the first to introduce one into this country, having obtained the idea from the cars used by the Greek Church in Siberia.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Patronal Festival of St. Philip's, Atlanta—New Settlement Work—Church Reopened at Hapeville.

ST. PHILIP'S PARISH, Atlanta, celebrated its sixty-fourth patronal festival on SS. Philip and James' Day. It has seen Atlanta grow from a struggling village and one small congregation of Churchmen into a city that is the center of a diocese and which has more communicants than the whole state of Georgia had in those early days "before the war." St. Philip's is meeting earnestly the ever-widening opportunities of a down-town church in the midst of a busy commercial life, and adjoins the state capitol, where it speaks its message to the law makers of the state.

PRELIMINARY plans have been formed for opening a settlement work in the mill district of Columbus. Bishop Nelson recently met with a number of public spirited mill owners and other citizens in Columbus, and after the methods and purposes of the work were shown, hearty coöperation was pledged. This will make the third center of such settlement work undertaken by the Church in the diocese. Those at La Grange and College Park have both already won the hearty endorsement and assistance of the mill owners. La Grange will be made the center of a training school for workers as well.

CHRIST CHURCH, Hapeville, has been reopened for worship, with the Rev. M. G. Ledford as vicar. It has been closed for several years on account of the removal to the city of most of the families connected with it.

THE Rev. C. B. WILMER, D.D., delivered an address on "Why I am an Episcopalian" at the Universalist church, which is having a series of addresses from different bodies of Christians. Dr. Wilmer's address has attracted very wide and enthusiastic attention.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Spring Meeting of Convocation of San Jose—Alameda County S. S. Association—Baptism by Immersion.

THE SPRING meeting of the San Jose convocation was held in All Saints' Church, Watsonville, on May 2d and 3d. Eighteen clergy were present out of a possible twenty-three. The afternoon of Tuesday was given to a consideration of Ideals of Christian Education, the main address being by the new rector of the Church of St. Matthew, San Mateo,

the Rev. W. H. Cambridge. The sub-topics were as follows: In the Home, by Mr. H. C. Wychoff of Watsonville; In the Sunday School, by Mrs. J. W. Mitchell of Palo Alto; In Confirmation, by the Rev. E. H. Molony of Pacific Grove. In the evening there were two admirable missionary addresses, by the Rev. Halsey Werlein and the Rev. J. S. McGowan. On the morning of Wednesday there was a celebration of the Holy Communion, with an address by the Rev. David Evans, the rector of All Saints' Church, Palo Alto.

THE REGULAR quarterly meeting of Alameda County Sunday School Association was held in St. John's guild room, Oakland, on Monday evening, May 7th. Nearly seventy-five teachers and friends of Sunday schools answered to the roll. The main event of the evening was an illustrated lecture by the Rev. H. H. Powell, Ph.D., on "How We Got Our Bible," which was able, scholarly, and helpful.

ST. AUGUSTINE'S MISSION, Oakland, is growing in various ways. This is a mission for colored people, and is under the charge of the Rev. E. F. Gee, rector of St. John's Church, who on Sunday, May 14th, arranged to baptize by immersion four adults, having borrowed for that purpose the building and baptismal tank of Calvary Baptist Church, Oakland.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Berkeley Alumni to Meet.

THE FIFTY-FIFTH annual alumni gathering of Berkeley Divinity School will be held on Tuesday, June 6th. The preacher at the service will be the Rev. F. W. Harriman, D.D., class of '76. The following day will occur the fifty-seventh annual ordination.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Successful Mission at Christ Church, Delaware City.

A SIX DAYS' MISSION, beginning April 28th and concluding May 3d, was given in Christ church, Delaware City (the Rev. A. deR. Meares, rector), by the Rev. Percy C. Webber and his assistant, the Rev. I. H. Webber Thompson. There were four meetings a day. One day the assistant addressed the 300 children in the public school. The night services, especially, were attended by great crowds that filled the church. The mission will long be remembered. One vestryman told the missioner that the town had been aroused in a way it had never been before. The missioner's coming had been looked forward to with some misgivings, for some said he would not get the people out, but when the manner of his preaching had been noised abroad, the people of all denominations came in large numbers. Four afternoons at the close of the public school many of the children stopped in the church on the way home and were addressed by the assistant. Six rectors of neighboring towns attended the mission, and some ladies. It is hoped that the mission has been a success not only in numbers, but in good effects on the minds and hearts of all who heard the missioner. Roman Catholics attended, also men who are never seen in a church except on special occasions such as weddings and funerals. The Archdeacon's brief addresses on the Holy Communion, daily, were deeply spiritual, and one said that his explanation of the word "Catholic" was put in a way that made it very clear. His preaching and personality have made a lasting impression on the community, and the close of the mission was widely regretted.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Session of the Middle Convocation.

THE SUMMER session of the Middle Convocation of the diocese was held in the Chapel of the Good Shepherd, Cordova, Md., on Wednesday, May 10th. The clergy present were Rev. J. G. Gantt, vice-president, Rev. Edward R. Rich, D.D., Rev. W. F. Dickinson, M.D., Rev. Henry Davies, Ph.D., Rev. W. N. Weir, and the rector, the Rev. W. Y. Beaven. The preacher at the morning service was Dean Rich, and the subjects discussed at the evening session were as follows: "The Church, Christ's Kingdom," Dean Rich; "Christ in the Home," Rev. W. F. Dickinson; "Christ in the World," Rev. Dr. Henry Davies.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Appointed Diocesan Deaf Mute Missionary—The Diocesan Council—Conference on the Forward Movement.

THE BISHOP has given his consent to the appointment of the Rev. B. R. Allabough of Wilkinsburg, Pa., as missionary to the deaf mutes in the diocese of Lexington. Mr. Allabough has been engaged largely in the work of teaching. After completing the session, Mr. Allabough will begin his charge of the deaf mute work in what is known as the Mid-Western Deaf-Mute Mission. Bishop Burton asks all the clergy to coöperate with Mr. Allabough in locating deaf mutes throughout the diocese.

THE DIOCESAN COUNCIL will assemble in the Church of the Ascension, Frankfort, Ky., on the evening of Tuesday, May 30th.

ON MAY 1st, by the hospitable arrangement of the management of the Hotel Sinton, a conference was held at Covington between the Bishop and the clergy of Campbell and Kenton counties, the Rev. Mr. Fielding of Maysville and the Rev. J. M. Maxon, president of Margaret College, Versailles. The object especially in view was the Forward Movement in the diocese, through which it is determined to put the diocese upon a higher level of business efficiency and spiritual aggressiveness. The Rev. Mr. Maxon has accepted leadership in this department of diocesan life, in addition to his presidency of Margaret College, in ways to be more fully explained to the diocese at a later date. The clergy approved heartily of his plans and promised earnest coöperation.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Church Charity Foundation Celebrates Founder's Day—Coming Anniversary in Brooklyn.

FOUNDER'S DAY at the Church Charity Foundation, Atlantic and Albany avenues, Brooklyn, was observed on Wednesday, May 10th. There was a service in the Chapel of the hospital at 11 o'clock. Addresses were made by the Rev. C. C. Walker, the Rev. A. C. Wilson, the Rev. J. D. Kennedy, and the Rev. R. N. Merriman. There was a large attendance from the city and the rural parishes. The various buildings of the Foundation were thrown open to the visitors for inspection.

ASCENSION DAY, May 25th, is the second anniversary of the rectorship of the Rev. Andrew Chalmers Wilson of St. Paul's Church, Brooklyn. The sermon will be preached by the Rev. Arthur Whipple Jenks, professor of Ecclesiastical History in the General Theological Seminary.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Assistance Needed at Belfast.

THE CHURCH PEOPLE of Belfast are a long distance from any church and have been wanting the Church's services for many years. During the last five years they have bought a lot and raised $1,500 towards a church. The city has a population of 5,000, of whom a large percentage attend no place of worship. Lay services have been held for some time under unfavorable conditions, and it is felt by Bishop Codman and the congregation that a church is an absolute necessity. Contributions to this end will be thankfully received by Bishop Codman, Portland, or Mrs. Allen McLane and Miss Maud Gammans, Belfast.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Annual Meeting of the Bishop's Guild—Parochial Activities of St. Michael's, Baltimore—Other Diocesan News.

THE ANNUAL meeting of the Bishop's Guild of Maryland was held at St. Paul's parish house, Baltimore, on May 11th. The chief object of the Guild is to raise money for the "Silent Church Fund," which helps the Bishop to maintain services in those churches in the diocese which otherwise would remain "silent." The officers are: President, Mrs. Adam Denmead; first vice-president, Miss Nannie P. Ellicott; second vice-president, Mrs. Charles Riley; recording secretary, Mrs. Charles W. Beers; corresponding secretary, Mrs. Francis C. Hall; treasurer, Mrs. Horace Hills. Bishop Murray presided and congratulated the guild on its good work of the year. There are now on the roll of the Central Guild 379 members, of whom 216 are active and 163 honorary. There are also branches of the Guild at Catonsville and Towson, Baltimore county, and at Annapolis and West River, Anne Arundel county. During the past year $1,065 was raised for this work. The annual service of the guild was held on the afternoon of Sunday, May 7th, at St. David's Church, Roland Park, with a sermon by the Rev. Charles Fiske, rector of the Church of St. Michael and All Angels', Baltimore.

THE CHURCH of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, rector), makes the May issue of its parish paper a year book in which are recorded the parochial activities. The rector, in an introductory note, calls attention to a thorough revision of the communicant roll of the parish, so that the number reported may represent, as nearly as may be, the actual active enrollment. This revision was begun under his predecessor, Bishop Murray, and has now been carried to completion. In spite of a severe pruning of the list, there are reported 1,633 communicants, of whom 1,435 are at the church and 198 at the Chapel of the Guardian Angel. During the year 10,398 communions have been made. On Easter Day, at the church, 83 per cent. of the communi-

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cants received, at four celebrations. A feature of the report is 126 private communions for the sick. Confirmations have been 91, besides 26 at the colored industrial home at Melvale; baptisms number 96; burials 62, and marriages 30. The financial affairs of the parish are in a flourishing condition, and large offerings have been made to missions.

MR. ROGER T. DAWSON, a well-known merchant, died at his home in Baltimore May 6th, aged 66 years. He was for many years a vestryman and one of the assistant superintendents of the Sunday school of the Church of St. Michael and All Angels. The funeral was held in the church on May 8th, Rev. Charles Fiske, the rector, officiating, assisted by Rev. D. P. Allison, Rev. G. J. G. Kromer, and Rev. C. E. Smith, D.D.

THE CLERICAL ASSOCIATION of Baltimore met at Emmanuel church parish house on Monday, May 8th. The Rev. Wyllys Rede, D.D., curate of Grace Church, delivered a strong address on the subject, "The Problem of Moral Education."

MR. JAMES H. PRESTON, a prominent lawyer of Baltimore, a member of the vestry of Grace Church, and for several years the lay superintendent of its Sunday school, was on May 2d elected mayor of the city of Baltimore.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Choir Guild Festival Opens—General and Personal News Notes.

THE FIRST of the season's concerts by the Choir Guild of Massachusetts was held at the Church of the Advent, Boston, on the evening of May 10th, and it was the twenty-first annual festival of the first section of the Choir Guild choirs. S. B. Whitney, the veteran choirmaster, had charge of the music and Albert W. Snow was the organist. Grace Church, Salem, Stanley Fuller, choirmaster; St. Paul's Church, Brookline, Richard P. Law, choirmaster; and All Saints' Church, Methuen, Frederick H. Johnson, choirmaster, were those taking part. The programme was made up of anthems by David S. Smith, Horatio W. Parker, and George W. Chadwick, and of the music of the ritual of the Church's service; a *Magnificat* and *Nunc Dimittis* by Martin, and a *Te Deum Laudamus* by Willan. The second section of the festival will be held at St. Paul's church on the evening of May 17th.

THE REV. HUGH L. BURLESON of New York and John W. Wood, secretary of the Board of Missions, were the special guests of the Massachusetts Clerical Association at its last luncheon for the season at St. Paul's parish rooms, Boston, on May 8th. A change made in the executive committee was the appointment of the Rev. Dr. Henry B. Washburn of the Theological School as chairman, as Dr. Mann had resigned. The committee is planning to make next season's lunches and meetings of larger significance and of deeper interest.

THE REV. LUCIEN W. ROGERS, formerly of Central Falls, R. I., began his ministry at the Church of the Redeemer, Chestnut Hill, Boston, on the first Sunday in May. At both services of the day the new rector was greeted by large congregations, and his sermons had in them a suggestion of what he hoped would be the relations of himself and his people in their coöperative work for the community's good.

THE REV. FRANCIS B. BOYER, rector of St. Martin's Church, New Bedford, is forging ahead as one of the keenest promoters of the public good in that city. For some time he has been a member of the school committee and he has been doing such effective work that there is a movement on foot to have him run as a reform candidate for mayor of the city. Mr. Boyer has displayed a deep earnestness in all reform matters, and as a member of the school board he has been especially anxious to see incorporated into the school system the teaching of hygiene.

THE REV. DR. VAN ALLEN of Boston is to be the orator at the convocation at the University of Bishop's College, Lennoxville, Quebec, on June 22d, and on June 20th he will be the preacher at the graduation of Dunham College at Dunham, Canada.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Date and Place Named for the Diocesan Convention.

THE TWENTY-THIRD convention of the diocese will be held in Trinity parish house, Portland, on June 15th and 16th. Coincident with it will be the annual meeting of the Woman's Auxiliary in St. Stephen's pro-Cathedral, at which the sermon will be preached by the Rev. C. W. Robinson of Oregon City.

PENNSYLVANIA.

ALEX. MACKAY-SMITH, D.D., Bishop.

Death of Mr. Andreas Hartel.

AT A MEETING of the vestry of Emmanuel Church, Holmesburg, Philadelphia, the rector, the Rev. Sydney Goodman, announced the death on May 3, 1911, of Andreas Hartel and appropriate resolutions were passed by the vestry. Mr. Hartel had been a resident

FEED YOUNG GIRLS

Must Have Right Food While Growing.

Great care should be taken at the critical period when the young girl is just merging into womanhood that the diet shall contain that which is upbuilding and nothing harmful.

At that age the structure is being formed, and if formed of a healthy, sturdy character, health and happiness will follow; on the other hand unhealthy cells may be built in and a sick condition slowly supervene which, if not checked, may ripen into a chronic condition and cause life-long suffering.

A young lady says:

"Coffee began to have such an effect on my stomach a few years ago that I finally quit using it. It brought on headaches, pains in my muscles, and nervousness.

"I tried to use tea in its stead, but found its effects even worse than those I suffered from coffee. Then for a long time I drank milk at my meals, but at last it palled on me. A friend came to the rescue with the suggestion that I try Postum.

"I did so, only to find at first, that I didn't fancy it. But I had heard of so many persons who had been benefited by its use that I persevered, and when I had it made right—according to directions on the package—I found it grateful in flavor and soothing and strengthening to my stomach. I can find no words to express my feeling of what I owe to Postum!

"In every respect it has worked a wonderful improvement—the headaches, nervousness, the pains in my side and back, all the distressing symptoms yielded to the magic power of Postum. My brain seems also to share in the betterment of my physical condition; it seems keener, more alert and brighter. I am, in short, in better health now than for a long while before, and I am sure I owe it to the use of your Postum." Name given by Postum Company, Battle Creek, Mich.

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5. A list of first lines of carefully selected hymns for each lesson (as a provision against waste of valuable time in the session); a bird's-eye view of the contents of the Bible; a list of books for further study, and an index and glossary, are found in the Senior or Teachers' grade.

OPINIONS.

"We have devoted more space than usual [a column and a half] to this work, because we believe it is destined to take a leading place among the manuals for instruction now happily increasing in number. We wish it all success."—*Church Times* (London, 1909).

"Mr. Gwynne's Preface in the Senior Grade volume deserves the careful study of all parents and teachers. It is full of wisdom and the results of long experience. We should wish to encourage its circulation as much as we can."—*Guardian* (London, 1909).

"We readily join in the Bishop of London's hope that the book may prove useful to many on both sides of the Atlantic."—*Bookseller* (London).

"In the smaller, ungraded schools, they are the best books we have to-day, to use during the transition period to the really graded school."—*S. S. Commission Bulletin* (New York).

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of Holmesburg since about 1854 and for all of these years was a member of Emmanuel Church. He was first elected vestryman on April 17, 1865, and his last reëlection took place on April 17, 1911, after a service of forty-six years. He was accounting churchwarden for five years from 1877 to 1882 and rector's churchwarden from 1882 for a period of over twenty-nine years until his death. He had served as lay deputy to the convention of the diocese for thirty-three years, the last twenty-two years being consecutive.

RHODE ISLAND.

James DeW. Perry, Jr., Bishop.

Profitable Meeting of the Clerical Club—The Anniversary Celebration at Lonsdale.

The Clerical Club of the diocese held a very pleasant meeting on Monday, May 8th. The business meeting was held in the open air, in St. John's churchyard, Bishop Perry presiding. The Club then proceeded in a body to Sayles Hall, Brown University, where the address of the day was made by the Rev. Henry S. Nash, D.D., of Cambridge Theological School. This meeting in Sayles Hall was by courtesy of the English and Biblical Departments of Brown University arranged as a joint celebration commemorating the tercentenary of the King James' Version of the English Bible. Bishop Perry presided and introduced the speaker of the day. At the close of the address, which was listened to with close attention by a large audience of men and women, resolutions of appreciation were presented and passed; also a resolution favoring the project of President Taft of establishing a universal court of arbitration.

The Rev. A. M. Hilliker continued the celebration of his tenth anniversary as rector of Christ Church, Lonsdale, on Sunday, reviewing in his morning sermon what had been accomplished during his rectorship, and paying a tribute to those who had assisted so earnestly in the work. In the evening a choir festival was held, closing with a *Te Deum*.

SOUTHERN OHIO.

Boyd Vincent, D.D., Bishop.

Rev. H. B. Edwards and Canon Reade Convalescing.

The Rev. H. Boyd Edwards, assistant at Christ Church, Cincinnati, is recovering from a severe attack of tonsilitis, and the Rev. Canon Reade is convalescent after an acute attack of intestinal indigestion.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Meetings in the Interest of the Sewanee Endowment Fund—Evidences of Church Prosperity in Memphis—An Anniversary.

The Rev. W. S. Claiborne of Sewanee is holding a series of meetings at Memphis, and is also preaching in the larger churches, in the interest of an endowment fund for the University of the South. A mass meeting, composed mainly of the alumni and members of the Churchmen's Club, was held on April 20th, and so much interest was shown that a second meeting was held on May 5th.

The congregations of the Memphis parishes are rejoicing over the many evidences of Church life shown at Eastertide. The services were all attended by congregations which taxed the capacity of the several churches, and the offerings were the largest in the history of the city. Calvary Church has paid for a large new organ in one year, and the fine new deanery of the Cathedral, begun last June, is also entirely paid for. Holy Trinity Church is about ready to enlarge its building, and the Church of the Good Shepherd and St. Luke's Church are contemplating removal to more suitable neighborhoods, the latter parish having recently acquired a lot for this purpose.

The Rev. Peter Wager, priest in charge of St. John's Church, Buntyn, celebrated the fortieth anniversary of his ordination on April 26th. The occasion was marked by a celebration of the Holy Communion, at which the aged priest was celebrant, assisted by rectors of the Memphis parishes.

WASHINGTON.

Alfred Harding, D.D., Bishop.

Missionary Meeting in St. Thomas' Church—Sunday School Institute Holds Session—Notes and Personals.

A missionary meeting was held in St. Thomas' church, May 14th, at 8 p. m. There were addresses by Mr. Joseph E. Thropp, Mr. John W. Wood, secretary of the Board of Missions, New York, and Mr. Walter W. Reid, Jr., of the Virginia Theological Seminary, who has been elected an assistant minister of St. Thomas' parish.

The regular May meeting of the Sunday School Institute was held on Tuesday, May 16th, in the Church of the Epiphany. The Rev. Dr. W. L. Devries presented the subject: "Why, When, and How to Teach the Church Catechism." The May rallies on Sunday, May 28th, will be held at the Church of the Epiphany and a church in Georgetown not yet selected.

Now that St. Margaret's Church is out of debt, arrangements have been made for its consecration on May 21st. The rector of St. Margaret's and his people are to be congratulated on this result of their gifts and service of love.

The men of St. Paul's Church, Twenty-third street, had a dinner in the parish house May 13th at 7 o'clock, when Bishop Harding and Mr. John W. Wood of New York were the guests of honor. Matters of importance to the welfare of the parish were discussed.

Mr. C. Herbert Reese, candidate for orders from Trinity parish, has been secured as an assistant minister of the same from July 1st.

WESTERN MICHIGAN.

John N. McCormick, D.D., L.H.D., Bp.

Grace Church Parish House, Grand Rapids, Being Rebuilt—Progress at Traverse City and Grand Ledge.

The parish house of Grace Church, Grand Rapids, which was partially burned some weeks ago, is being rebuilt rapidly. The loss on the building was adjusted at $5,281, that on furnishings at $2,500, and on the rectory at $550. The Easter offering amounted to $700. Vestments costing about $475

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have been purchased for acolytes and choir. The church is in a very prosperous condition.

AT TRAVERSE CITY, plans are under way for the erection of a new church and parish house for Grace Church in the near future. The present edifice is now too small for the growing congregations, and it is proposed to secure a new site large enough to erect thereon a larger and completer parish plant. While no immediate plans are formulated, the congregation is unanimous in its feeling that such steps must be undertaken and it is hoped that work may be started at an early date.

IN GRAND LEDGE, where a mission was begun about a year ago, the growth of the Church has been very remarkable. Upwards of twenty candidates have recently been confirmed, mostly adults and including some of the leading people of the city. A site has been secured for a church edifice and a fund of $10,000 is now on hand for the erection of a church, and it is proposed to go ahead with this project at once. The Archdeacon of the diocese, the Ven. C. J. DeCoux, is now giving two Sundays a month to this work, and there is every promise that a self-supported parish may be established here as soon as the church is opened.

IN RECOGNITION of the progressive work done by the Rev. Frederick Patterson at St. John's Church, Sturgis, the vestry have voted him a voluntary increase of $200 a year in his salary.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Work Among the Indians—Notes.

THE WORK of the Church on the Wind River Reservation is carried on by two missionaries and two women workers, one of whom is also a teacher under the Sybil Carter lace association. Services are held every Sunday morning at the Church of the Redeemer, Wind River, and every Sunday evening at the government Indian school, where there are 150 children, and every two weeks in the evening at the chapel at Washakie, now abandoned as a military post, but the residence of about a dozen white families. The Rev. John Roberts is at the head of the Shoshoni Mission school, where there are 18 Indian girls, and conducts service once a month at Riverton, twenty-five miles away, and once in three months at Dubois, a rough drive of 70 miles. All four of the Church workers hold Bible classes at the Government Indian school every Thursday evening, and the ladies teach in the Government Sunday school service on Sunday morning. The Rev. L. K. Smith holds service one Sunday and one week day a month at the town of Shoshoni, sixty miles distant, and one week day at Riverton, and also holds four services in the tents of the Arapahoes, who at present are at work on a government irrigation ditch far from the Indian church, with an average congregation of about eighteen. They take kindly to the Church. The offerings at both the Church of the Redeemer and at the Fort Washakie mission on both Good Friday and Easter were this year pledged to missions, and the Lenten offering for that purpose amounted to $58.60. The apportionment at the Church of the Redeemer has already been met. This offering comes from less than fifteen communicants, a small white Sunday school, a few Indian children, and a guild of twelve women, of whom only a few are communicants, and from the general congregation. The reservation is sending to the Board of Missions more than $75 this year from two congregations numbering all told about thirty-five, and a group of little Indian girls.

THE BOYS of Christ Church, Cody, have been organized as Chapter 36 of the Brotherhood of St. Paul. Beside studying the different parts of the missionary field of the Church, they have undertaken to learn telegraphy and signaling.

CANADA.

Date Set for Consecration of the Bishop-Elect of Niagara—Various Other Items of Dominion Church News.

Diocese of Niagara.

THE BISHOP-ELECT, the Ven. Archdeacon Clark, has received a message from Archbishop Hamilton of Ottawa, stating that on June 24th (St. John the Baptist's Day) it would be convenient for him to hold the consecration service. It will accordingly be held at 11 o'clock on the morning of that day, in Christ Church Cathedral, Hamilton. It is expected that Bishop Thornloe of Algoma, a college friend of the Bishop-elect, will preach the sermon.

Diocese of Ontario.

IT IS STATED that Canon Starr, assistant at St. George's Cathedral, Kingston, has accepted the offer made to him by the Bishop of Toronto to become rector of Grace Church, Toronto. The induction of Canon Starr to his new charge will take place in June.

Diocese of Montreal.

A MEETING of the executive committee of the diocesan synod was held May 9th in the Synod Hall. The Bishop was in the chair and there was a large attendance of both clerical and lay members. A resolution was passed by a standing vote expressing deep regret for the death of the Ven. James Burrows Davidson, M.A., D.C.L., late Archdeacon of Bedford and *rector emeritus* of St. Armand East. The Archdeacon's funeral, which took place from Christ Church Cathedral, Mon-

Can't Get Away From It

Is it possible to nourish, strengthen, and Rebuild the Brain by Food?

Every man who thinks uses up part of the brain each day. Why don't it all disappear and leave an empty skull in say a month of brain work? Because the man rebuilds each day.

If he builds a little less than he destroys, brain fag and nervous prostration result sure. If he builds back a little more each day, the brain grows stronger and more capable. That also is sure. Where does man get the material to rebuild his brain? Is it from air, sky or the ice of the Arctic sea? When you come to think about it, the rebuilding material must be in the food and drink.

That also is sure.

Are the brain rebuilding materials found in all food? In a good variety but not in suitable proportion in all.

To illustrate: we know bones are made largely of lime and magnesia taken from food; therefore to make healthy bone structure we must have food containing these things. We would hardly feed only sugar and fat to make healthy bone structure in a growing child.

Likewise if we would feed in a skilful manner to insure getting what the brain requires for strength and rebuilding, we must first know what the brain is composed of and then select some article or articles (there are more than one) that contain these elements.

Analysis of brain by an unquestionable authority, Geoghegan, shows of Mineral Salts, Phosphoric Acid and Potash combined (Phosphate of Potash) 2.91 per cent. of the total, 5.33 of all mineral Salts.

This is over one-half.

Beaunis, another authority, shows "Phosphoric Acid combined" and Potash 73.44 per cent. from a total of 101.07.

Considerable more than one-half of Phosphate of Potash.

Analysis of Grape-Nuts shows: Potassium and Phosphorus (which join and make Phosphate of Potash) is considerable more than one-half of all the mineral salts in the food.

Dr. Geo. W. Carey, an authority on the constituent elements of the body, says: "The gray matter of the brain is controlled entirely by the inorganic cell-salt, Potassium Phosphate (Phosphate of Potash). This salt unites with albumen and by the addition of oxygen creates nerve fluid or the gray matter of the brain. Of course, there is a trace of other salts and other organic matter in nerve fluid, but Potassium Phosphate is the chief factor and has the power within itself to attract, by its own law of affinity, all things needed to manufacture the elixir of life."

Further on he says: "The beginning and end of the matter is to supply the lacking principle, and in molecular form, exactly as nature furnishes it in vegetables, fruits, and grain. To supply deficiencies—this is the only law of cure."

The natural conclusion is that if Phosphate of Potash is the needed mineral element in brain and you use food which does not contain it, you have brain fag because its daily loss is not supplied.

On the contrary, if you eat food known to be rich in this element, you place before the life forces that which nature demands for brain-building.

Mind does not work well on a brain that is broken down by lack of nourishment.

A peaceful and evenly poised mind is necessary to good digestion.

Worry, anxiety, fear, hate, etc., directly interfere with or stop the flow of Ptyalin, the digestive juice of the mouth, and also interfere with the flow of the digestive juices of stomach and pancreas.

Therefore, the mental state of the individual has much to do (more than suspected) with digestion.

Brain is made of Phosphate of Potash as the principal Mineral Salt, added to albumen and water.

Grape-Nuts contain that element as more than one-half of all its mineral salts.

A healthy brain is important, if one would "do things" in this world.

A man who sneers at "Mind" sneers at the best and least understood part of himself. That part which some folks believe links us to the Infinite.

Mind asks for a healthy brain upon which to act, and Nature has defined a way to make a healthy brain and renew it day by day as it is used up from work of the previous day.

Nature's way to rebuild is by the use of food which supplies the things required. Brain rebuilding material is certainly found in

Grape-Nuts

"There's a Reason"

Postum Cereal Company, Ltd., Battle Creek, Mich.

treal, May 3d, was largely attended by both clergy and laymen.

Diocese of Quebec.

SOME interesting questions are to come before the session of the diocesan Synod, which meets in Quebec, June 6th. Among the notices of motion is one by the dean to the effect that a committee to consist of three clergymen and three laymen be appointed to prepare a memorial to be sent to the General Synod at its next session, on the subject of mixed marriages. Another motion, by the Rev. H. A. Dickson, is to the effect that the Synod take such steps as it may consider necessary to maintain for the clergy of the Church of England in Canada equal civil rights with those of the clergy of any other religious body in Canada, and the validity of the marriages they perform.—THE EASTER vestry meetings were largely attended and the reports showed the finances to be in a very satisfactory condition. Some handsome gifts were made at Easter to St. John's Church, Thetford Mines, including a solid silver flagon and Communion service and a large brass altar cross.

Diocese of Calgary.

IT IS EXPECTED that Bishop Pinkham may go to England for the coronation and in furtherance of the interests of his diocese, in which case he hopes to arrange for the spring ordination to be held May 28th and the meeting of the Synod of the diocese to open May 30th. It is hoped that the cornerstone of the

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THE SISTER SUPERIOR.

Bishop Pinkham College will be laid during the Synod week.

Diocese of New Westminster.

THE NEW ORGAN in Christ Church, Vancouver, is to cost $20,000 and will be installed in May. It is claimed that it will be the finest organ in Canada. It is to be known as the Beecher Memorial organ, being given by Mr. F. L. Beecher in memory of his father and mother.

Diocese of Caledonia.

AT THE vestry meeting of St. Andrew's Church, Prince Rupert, Bishop Duvernet presiding, plans were submitted for the new church building and a committee appointed to carry them out. The erection of a church and parsonage at Upper Massett is soon to be undertaken.

Diocese of Huron.

THE DIOCESAN SYNOD, which opens June 13th, will probably be held at Stratford this year instead of London, where it has been held for so many years.—THE REPORTS to the vestry meetings were most satisfactory. Trinity Church, Galt, is to have a new parish house, costing $15,000, begun early in the summer. Grace Church, Brantford, is also to have a new parish house, as well as some improvements to the church.

Diocese of Toronto.

PRINCIPAL O'MEARA of Wycliffe College, Toronto, in his report at the annual commencement exercises, said that there were applications from nine dioceses for more men than the college could supply. To meet all the applications they would have needed forty graduates instead of the eleven they had. There was a large attendance, clerical and lay, at the college meeting.—THERE WERE special services on the Sunday after Easter in St. Stephen's church, Toronto, to mark the fiftieth year of the Rev. A. J. Broughall's charge of the parish. Bishop Sweeny was the preacher at morning service, when he paid a warm tribute to the rector's faithful work. Dr. Broughall was graduated at Trinity College, Toronto, and was for some time classical lecturer there. A new parish house and church are under discussion.—ST. CLEMENT'S, Toronto, has had the most successful year in its history and purposes this year, if possible, to build a new church costing $25,000, and also a schoolhouse.—IT WAS decided at the vestry meeting in St. Anne's parish that a new Sunday school hall shall be built, costing $45,000, on the site of the old one.—A NEW PARISH hall, to be used largely for institutional purposes, is to be built in the parish of Holy Trinity, Toronto, to be known as the "Scadding House." It is to be erected on the property bequeathed to the Church by the late Canon Scadding. The curate's residence will be contained in it.

Diocese of Rupert's Land.

REPORTS GIVEN at the vestry meetings of the city parishes in Winnipeg show that new buildings are being planned in many of them during the coming year. Debts paid off in many congregations and the stipends of the clergy increased, show how prosperous the past year has been financially. A strong effort is to be made to go on with the building of the new Cathedral of St. John, and as $40,000 of the money required is in view, it is thought the building committee will soon be able to begin.—A NEW CHURCH is much needed to take the place of All Saints', Winnipeg, where the present building is in a very unsatisfactory condition, and at the Easter vestry meeting all those present pledged themselves to give a tenth of their income toward the work of the Church.

If in the beginning, when you try to smile and look pleasant, the smile and the pleasant look are on the surface only, never mind. Keep them up, they will take root.

Educational

ST. JOHN'S Collegiate Institute, Corbin, Ky., will hold its commencement exercises May 22d, when the address will be delivered by the Very Rev. W. T. Capers, Dean of Christ Church Cathedral. The baccalaureate sermon will be preached on the preceding day in St. John's Church, by the Rev. J. M. Maxon, president of Margaret College, Versailles. The success which attended the administration of the Institute during the current educational year has encouraged the diocesan authorities to undertake a thorough reorganization of the institution. This has been prepared for by the wise planning of Archdeacon Bowker, an educational expert, who achieved success in the resuscitation and strong development of the diocesan school at Orlando, Fla. The direction this re-organization will take has especially in view the development of the industrial department, including domestic science, manual training and the rudiments of agriculture; and also the upbuilding of the Boarding Department, looking especially to the increase of the mountain children who will be brought in from the remoter regions, and put under the home influence of this Churchly institution with a view to sending them back so thoroughly transformed and enlightened as to become the leaven of their families and native communities. It is contemplated also to make the institute a school of the prophets in the sense that young men will be educated there to serve as missionaries representing the Church in all the region round about.

THE COMMENCEMENT exercises of Margaret College, Versailles, Ky., will be held on May 30th. The Bishop of Kentucky will preach the baccalaureate sermon in St. John's Church, Versailles, on the evening of Sunday, May 28th.

A CITY'S SONGS.

"If Rochester seems to have been receiving more than its share of publicity in recent months, the reason," says Charles Mulford Robinson in the *Survey*, "is found in the evidences of civic spirit and progressiveness which that city has been offering.

"A novel and striking illustration of this is in the publication of a Rochester Song Book. In a foreword the editors state the belief that this is the 'first considerable attempt of its kind for any American city.' Of the songs, which fill 175 pages, many of course have been published before and are familiar in Rochester. Others were written especially for the Song Book. They are assembled under the headings Songs of the Genesee, Songs of Rochester, Patriotic and Fraternal Songs, and School and College Songs. A professor of the university, Kendrick P. Shedd, is editor-in-chief with a representative board of associates.

"In Rochester, where the public schools are used evenings by immense civic or neighborhood clubs, there is perhaps a greater demand for this sort of book than in other cities of like size. The songs vary a good deal in musical and literary quality, but there can be no doubt that the compilation is calculated to increase local pride and affection for the city. No one, for instance, can read the words of the Songs of the Genesee without being impressed by the part which Rochester's river plays in the lives and hearts of the people. Nor is the fact without significance that these songs praise not the majesty or water-power of the river, but its tranquil beauty and its attractiveness for canoeing."

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